LIBRARY OF PRINCETON
JUL 1 1981
THEOLOGICAL SEMINARY

SCC
9363
v. 2-3

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom42pres

Woman's Work for Woman

AND

Our Mission Field.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME IV.

No. 53 FIFTH AVENUE,

NEW YORK.

INDEX TO VOLUME IV.

AFRICA:
Ordering Supplies in Africa 68
A Saunter Across the Map of Africa . . 145
Parting from Our People 148
Fangwe Cannibals 149
Benita Housekeeping 150
Mr. Drummond's Tribute to Mary Moffat Livingstone 151
A Secret Society at Gaboon 152
Frederick Stanley Arnot 207
Corrections 222
ANNIVERSARY OF A NEIGHBORING SOCIETY 332
ANNUAL MEETING OF THE BOARD OF THE SOUTHWEST 134
ANNUAL MEETINGS — Reports 161
ANOTHER YEAR 3
ASSEMBLY, OUR WOMAN'S 191
BEING NEIGHBORLY 274
BOOKS RECEIVED . . . 23, 51, 223, 248, 305
CHINA:
Medical Work for Women in Peking . . 31
Schools in Canton 33
A Specimen Home in South China . . . 34
What Tungchow Girls Like and Think . 35
Blind Girls in Canton 36
Testimony to the Character of Chinese Christians in Shantung 38
A Bible Woman — Peking Carts — A Wedding Feast 39
Specific Prayer for China 47
Central China Mission—Woman's Work 67
Fruits of the Hospital School in Canton . 208
Behind the Scenes in Chinese College Life 293
CHINESE IN THE UNITED STATES—A Bit of our Orient 178
COMMUNICATIONS FROM THE BOARDS: 24, 52, 78, 108, 136, 165, 192, 223, 249, 278, 306, 333
CURRENT LITERATURE AND MISSIONS: 51, 107, 222, 305
ECHOES FROM THE FALL MEETINGS . . 22
EDITORIAL NOTES: 1, 29, 57, 85, 113, 143, 171, 199, 227, 255, 283, 311
EDITORIAL REPORT OF WOMAN'S WORK FOR WOMAN, 1888-1889 212
GIVE, WHAT AND HOW MUCH SHALL WE? 276
GLIMPSES DIRECT — Extracts from Missionaries' Letters 68
GRACE THAT NEEDS REVIVING, A . . . 105
GUATEMALA:
Guatemalan Women Making Tortillas . 66
HAWAIIAN ISLANDS, THE 295
"HIS EYE SEETH EVERY PRECIOUS THING"— Verse 331
ILLUSTRATIONS:
Africa, Map, 147; Buddhas at Nikko, 236; Chieng-mai, Map, 121, and Elephant Start, 207; Chili, Map, 291; Chinese Blind Beggars, 37; Chinese Offering to Gods, 179; Chinese Woman, 180; Chinese Children, 209; Concepcion, 292; Crusaders' Castle, 315; Druze Ploughman, 317; Fangwe Cannibals, 149; Gaboon Buildings, 151; Gaboon Group, 153; Guatemalan Woman, etc., 66; Hamadan School, 262; Hasbeiya, Frontispiece; Idaho, Map, 175; India (Southern), Map, 89; Indians of Brazil, 294; Japanese Learning to Write, 6; Java, Map, 116, Sanitarium, 117; Javan Woman, 118; Jewish Synagogue, 203; Kàli, 96; Karen Girl, 10; Kolhapur Gate, 91; Koordistan, Map, 259; Kwong Sai Home, 35; Laos, Map, 9; Laos Village, 11; Mexican Fountain, 61; Locomotive, 62, Riverside Laundry, 64; Moslem Women, 320; Peking Hospital, 32; Peking Cart, 40; San Paulo, Map, 287; Seoul, 240; Siamese Drawings, 123, 124; Tabriz, Fortress at, 264; Tower of Silence, Teheran, 268; Yokohama Street Corner, 231.
INDIA:
Panhala and Three Ranìs There . . . 8
Ratnagiri Revisited 88
Some Hopes Disappointed and Why? . 90
A Gateway in Kolhapur 91
South India Reports 92
The Crowded Mèla 94
Child Life in India 95
The Hindu Goddess Káli 96
Observations of a Zenana Visitor in North India 97
Individuality in a School-room of India . 154
How We Go to the Fair and the Seashore 210
In South India—Especially the Schoolgirls 266
INDIANS, NORTH AMERICAN:
Nez Percé Indians Home Missionarying . 13
In Nez Percé Land 175
Chippewa Mission 180
Then and Now 181
JAPAN:
A Traveler's Observations Upon Woman's Missionary Work in Japan . . 5
Afternoon Calls in Kanazawa 97
A Day of Days in Japan 126
A Street Corner in Yokohama 231
Concerning the United Church of Christ in Japan 231

A Vista 232
Takata and the New School There . . 234
Another Good Year for our School at Osaka 235
The Stone Buddhas at Nikko 236
A Word About Hiroshima 238
KOREA:
Two Interrogations Answered, About Korea 237
Korean Streets and Houses 239
LAOS:
Away Up North in the Laos Country . . 9
A Health Trip from Lakawn to Java . . 115
The Situation at Chieng-mai 120
A Visit to Lampang 206
LETTERS FROM THE FRONT:
Africa 16, 156
China, 43, 70, 71, 101, 102, 131, 132, 159, 186, 216, 243, 273, 300
India, 18, 19, 72, 100, 159, 185, 214, 215, 243, 300
Japan . . . 17, 46, 132, 158, 215, 242, 301
Korea 72, 73, 101, 328
Laos 46, 158, 214, 245, 299
Mexico 104, 328
Persia, 16, 44, 45, 102, 245, 270, 271, 273, 329
Siam 16, 46, 129
South America — Brazil, 157, 299,— Colombia 17, 131, 298
Syria 19, 103, 130, 244, 326
United States, 72, 104, 130, 131, 183, 184, 217
LETTER FROM AN OUTSIDER 303
MAGAZINES, KEEP OUR 331
MEXICO:
A Pioneer Gone 59
San Luis Potosi 61
Where Are Our Schools This Month? . 63
Protestantism in Mexico—Is the Outlook Hopeful? 64
Instructors of the People in Mexico . . 294
MINT, ANISE AND CUMMIN—Verse . . 106
MISSIONARIES' ADDRESSES, 31, 59, 87, 115, 143, 173, 229, 257, 285, 313
MISSIONARY COMMITTEE OF CHRISTIAN WOMEN, WORLD'S 276
MISSION HOUSE INCIDENT, A. 88
MISS KATIE'S DELEGATE 48
MISSIONARY POLITY:
Am I Called to Foreign Missionary Work? 257
Best, The 87
Giving, or Helping 323
How to Choose Foreign Missionaries . . 125
Letter Upon a Question of Missionary Policy 173
One Misconception 201
Our December Greeting—Is it Home or Foreign? 313
Question of Mission Policy, That . . . 229
Reply to the Rev. E. W. St. Pierre's Letter 174
Shall We Send Delegates? 302
Something Serious 285
Special Objects 246
What I Heard at the Meeting 133
What is Success? 247
MONTHLY MEETING, 20, 47, 74, 105, 133, 160, 187, 218, 246, 274, 302, 330
OBITUARY, AN. By The Deceased . . . 187
PAPAL EUROPE:
Foreign Missionary Societies in Stuttgart, 202
Impressions of Roman Catholic Forms in Italy 205
PERSIA:
Some Ways of Letting Down the Gospel Net 125
In the Mountains of Koordistan . . . 258
A Spring in the Desert 261
A Week in Khoi 263
The Fortress at Tabriz 264
Notes from Westminster Hospital, Oroomiah 265
A Little About the Parsees of Persia . . 268
PRAYER-MEETING, THAT 50
PRESBYTERIAN CHURCH SERVICES ON THE CONTINENT 201
REMINDER TO THE ABSENT, A . . . 330
SIAM:
Year's Record of the Girls' Boarding Schools 119
An Instance of Siamese Law 120
I.—My Siamese Sisters. II.—Siamese Fortune Telling 122
SOUTH AMERICA—BRAZIL:
A Glimpse of Brazil with a Visitor . . . 153
The Province of San Paulo 286
The Bible a Stumbling-Block to Romish Dogmas 289
The Indians of Brazil 294
SOUTH AMERICA—CHILI:
What Chili Needs 12
Concepcion as a Center of Evangelistic Effort 291
Useful Books on South America . . . 305
SYRIA:
A Village Bride 98
Examining Village Schools 209
Glimpses into Moslem Interiors . . . 320
Education of Girls in Syria 321
Another Station of the Life-Saving Service 319
The Druzes of Mount Lebanon 319
Quiet Christian Efforts for Women in Beirût 318
Into the Coasts of Cæsarea Philippi . . 314
SUGGESTION CORNER, 23, 50, 74, 107, 221, 278, 304, 332
TEACH US TO PRAY 152
THANK-OFFERINGS AND TITHES . . . 331
THANKSGIVING, A GENERAL—Verse . . 249
"THE FIRE SHALL EVER BE BURNING UPON THE ALTAR; IT SHALL NEVER GO OUT." Lev. vi., 13—Verse . . 21
TREASURERS' REPORTS, 27, 55, 82, 111, 139, 167, 196, 226, 253, 282, 309, 336
TRUE OUTLINE FOR DISCOURAGED WORKERS, A 277
WAITING AND WORKING 21
WHO SHALL GO? 59
WHY OUR SOCIETY DID NOT DISBAND, 75
WISE AS SERPENTS 20
WOMAN'S ORGANIZED FOREIGN MISSIONARY WORK:
In the United States . . . 15, 41, 69, 99
In Canada 127
In Great Britain 155, 213, 241
On Missionary Ground 324

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD

VOL. IV. FEBRUARY, 1889. NO. 2

FAMINE in the Shantung Province, North China, is the sad fact of the hour. It is the result of floods. Mr. Laughlin, of Wei Hien, saw the farmers "gathering for fuel the bare stalks of their drowned crops, and taking them home in boats." Many people are living on no other food than the seed of a plant similar to the sage-brush of Utah, and ordinarily fed to cattle. Mr. Laughlin wonders that it sustains life at all.

ON January 14, the Treasurer of our Board was able to send $1,000 by cablegram to North China, being special contributions sent in for the famine sufferers.

ONE offering for the famine sufferers deserves separate mention. It was $1.34 from the precious savings of a little boy seven years old, in Summit, N. J. He sent it to the Mission House in a dainty little basket, and a gentleman was heard to say, as he balanced it on his finger, "It is nice to do a good thing in a pretty way."

A WEDDING in Canton; and what our girls' school loses this month of February, the Canadian Presbyterian Mission gains. We can only present our congratulations to Miss Baird, and hope for her, as Mrs. McClure, equal opportunities for such happy and efficient service as she has rendered the past five years.

HOW can a leader of a meeting this China month get on without a map of China? Here is this beautiful outline map, on cloth, 7½ ft. x 9 ft., to be had for $4.00, and it is worth it all. The set includes nine maps, whole cost $36.00. Apply to the Women's Board, 53 Fifth Avenue, and notice their kind offer on page 54.

IT will do to give another look at that good map, furnished by the courtesy of Scribner & Welford, in our last issue, and note the relation of Hainan to North Laos; as if Mrs. Gilman and Mrs. Peoples might wave handkerchiefs, or at least send carrier doves across.

THE summaries of "Woman's Organized Missionary Work," which we are giving from month to month, are all made out from information gathered at first hand; from direct correspondence with societies and their latest reports, and we have a good degree of confidence, therefore, in their accuracy.

A FIRST-CLASS leaflet is that issued last September by the American Board, upon their North China Mission; a report by Dr. and Mrs. Goodrich, of Tung-cho.

THE young Emperor of China, Kwang Su, now eighteen years of age, assumes complete control of his empire in their second month (March) of the present year.

WE have been disappointed of mails from the Central China Mission, until since this magazine was made up, when delightful reports from Ningpo arrived *via* Philadelphia. They will appear at a later date, and we must content ourselves here with a reference to Mrs. Butler's Class for Heathen Women. It meets every Friday afternoon, with 57 names on the roll. "The women are wretchedly poor, and can ill afford to give the time required for instruction. The plan we have is to give them work to do, so that while listening to the Word of Life they may earn a few cash for the wants of the body." The instruction given is followed up at their homes by the Bible reader.

THE news of a revolution in Uganda, Africa, has been received by cable. Mwanga, the murderer of Bishop Hannington, is a prisoner, and appeals to the English missionaries for help. The Arabs have slain many of the Christians, burned the English and French (Roman Catholic) sta-

tions, and proclaimed a Mohammedan kingdom. The missionaries escaped with their lives.

THE corner-stone of our new school building in Seoul was quietly laid in October. A Bible was placed in the box, a copy of WOMAN'S WORK and other missionary papers, some cash, a copy of "Mark" in Korean, and a brief account of our mission there and of the purpose of this school.

THE London Missionary Society (Nonconformist) opened a fine new chapel in East City, Peking, last May. It is the first Protestant Chapel in that city to use colored glass in the windows. The pulpit and reversible seats are from America, and the whole cost of the chapel was about $5,000, of which the greater part was contributed in Peking.

A VERY natural ebullition of boy-nature is sketched by Miss Wisner's pen. It was vacation, and the eight boys remaining in the Canton boarding-school, all under thirteen years, were going on a picnic the next day, for the first time in their lives. There was little sleep for their eyes the night before, and at two o'clock in the morning they were all up playing the organ and singing "Happy Day," at the top of their lungs, to the alarm of the neighbors and the consternation of their teacher.

MR. W. A. SHEDD, Oroomiah, asks for books for a circulating library for the younger graduates of the college and theological classes. For them to buy books is out of the question. A library would be available for all the Plain, and Syriac literature is very scanty.

Such English books as Geikie's Hours with the Bible, Schaff's Bible Dictionary, Ellicott's Handy Commentaries on the Old and New Testaments, Moody's and Pentecost's Sermons, Fisher's Beginnings of Christianity and the Reformation, and kindred works, would all do good among these young men in Persia. Contributions of books for this purpose may be sent with instructions, to Mr. Harroun, Treasurer of the Board of Foreign Missions, 53 Fifth Avenue, New York.

ONE of our Canton ladies says she is doing "pick-up work," and another calls herself a "stop-gap." Every mission needs several who are willing to fill these important and honorable positions.

THERE is a nunnery nearly opposite one of our mission houses at Suchow, and the nuns sometimes go to chapel and visit our ladies.

THE China Inland Mission has a hospital one mile from Chefoo, on East Hill, and an out-patient department down in the town. The whole expense for hospital and dispensary are about $600 per year. Patients are required to furnish their own food while in hospital.

MR. CROSETTE, the gentleman who is devoting himself to perfecting a point system, and establishing asylums for the blind, in China, lives very much like an ascetic. He takes long journeys on foot, rises at three o'clock in the morning and interprets literally our Saviour's words about not taking two coats.

A WESTCHESTER COUNTY lady, who has resided in Lima for a number of years, lays some strictures on what Mr. Curtis says of Peru in his *Capitals of Spanish America*. She does not agree with him that there is "*no* Sunday in Peru," for she says that up to twelve o'clock M, the Peruvians are "a very devout people, attending mass strictly;" but that, as in other Roman Catholic countries, they have bull-fights and amusements the rest of the day. She has a good word to say for the English Church in Lima, where, though the attendance is "very small, the plate collections amount to $14.00 a Sunday."

THE glad tidings of a work of grace in the girls' school at Chieng Mai, Laos, is just received. There are 60 girls in school, of whom 19 applied for admission to the communion on November 4. All but five were from Christian families. "The school bids fair to be as decidely Christian as Oxford," writes Dr. McGilvary.

The total number of candidates for church membership on the same day was 34.

THEY had a delightful Christmas Eve at Barranquilla, Colombia, where Rev. and Mrs. T. H. Candor went seven months ago. The school-room, which was decorated with flags, was filled with guests, and the yard as well. Twenty-four girls, mostly from the school, took part in songs and recitations in Spanish. Prayer, an address and Christmas tree filled out the programme. The American Consul, Mr. A. M. Whelpley, his wife and son, pleasantly assisted, and the people manifested their good-will by showering little dresses, caps and other gifts upon the Candor baby.

OUR MISSIONARIES IN CHINA,

AND POST OFFICE ADDRESSES.

Letters should be directed, *American Presbyterian Mission* (such a city), *China.*

Miss Margaret Baird,	Canton.	Mrs. W. J. McKee,	Ningpo.	Mrs. John Murray,	Che-nan-foo.
Miss E. M. Butler,	"	Mrs. V. L. Partch,	"	Mrs. W. M. Hayes,	Tungchow.
Mrs. A. A. Fulton,	"	Mrs. J. M. W. Farnham,	Shanghai.	Mrs. Fanny Corbett Hays,	"
Dr. Mary H. Fulton,	"	Mrs. Geo. F. Fitch,	"	Mrs. C. W. Mateer,	"
Mrs. Frank P. Gilman (of Hainan)	"	Miss Mary A. Posey,	"	Mrs. Chas. R. Mills,	"
Mrs. A. P. Happer,	"	Mrs. J. N. B. Smith,	"	Mrs. J. B. Neal,	"
Mrs. B. C. Henry,	"	Mrs. J. N. Hayes,	Suchow.	Miss Emma Anderson,	Wei Hien.
Mrs. John G. Kerr,	"	Mrs. R. E. Abbey,	Nanking.	Mrs. F. H. Chalfant,	"
Miss Harriet Lewis,	"	Miss Mary Lattimore,	"	Mrs. Wm. B. Hamilton,	"
Dr. Mary W. Niles,	"	Mrs. Charles Leaman,	"	Mrs. S. A. Hunter,	"
Miss Harriet Noyes,	"	Mrs. J. H. Judson,	Hangchow.	Mrs. J. H. Laughlin,	"
Miss Sophie Preston,	"	Mrs. Frank V. Mills,	"	Miss Mary A. Lowrie,	Peking.
Mrs. J. M. Swan,	"	Mrs. John L. Nevius,	Chefoo.	Miss Jennie McKillican,	"
Mrs. Joseph C. Thomson,	"	Miss Fanny E. Wight,	"	Miss Grace E. Newton,	"
Mrs. Wellington White,	"	Mrs. Paul D. Bergen,	Che-nan-foo.	Dr. Marian E. Sinclair,	"
Mrs. John Butler,	Ningpo.	Mrs. Lulu Boyd Chalfant,	"	Mrs. J. L. Whiting,	"

In this Country: Mrs. J. A. Leyenberger, Wooster, O.; Mrs. Henry V. Noyes, Waterford, N. Y.; Miss Sara A. Warner, Buffalo, N. Y.

MEDICAL WORK FOR WOMEN IN PEKING.

SEVERAL interested in the work of Dr. Sinclair and Miss McKillican have asked for a short account of the future surroundings and duties of these young ladies, who have recently gone to Peking to take charge of the work for women connected with the An-Ting Hospital.

Starting on their long journey in a train going forty miles an hour, they will arrive at the other end, either carried in sedan-chairs by coolies, or mounted on small donkeys, which jog along at the rate of three miles in the sixty minutes.

As they enter the capital of the great Chinese Empire through one of the gates in the eastern side of the city wall, I am afraid that the first impressions of their future home may not be very satisfactory.

The streets of Peking, though wide, are very dirty, and the houses, all built of brick and one story high, are often in a sadly dilapidated condition. Dogs and pigs prowl around everywhere, seeking for food among the piles of offal and filth which abound on every side. The principal thoroughfares are crowded with Chinese, some dressed in silks and satins, but most in common blue-dyed cotton cloth. Coolies carrying big baskets of vegetables, poultry or fruits, pedlars with boxes containing needles, thread, paper-flowers, ribbons; fortune-tellers, who prognosticate one's fate from the stars, the lines on the hands or the bumps on the head—all are busy plying their various avocations, intent on making a few cash with which to buy their daily rice. Such noise and bustle, however, renders the quiet of our missionary compound all the more inviting.

Arriving here, such a welcome awaits them as only those who have themselves been strangers in a strange land know how to give. Taken into the family and motherly care of one of the kind ladies of our station, the first few days will be spent in unpacking trunks and boxes and in getting accustomed to things generally.

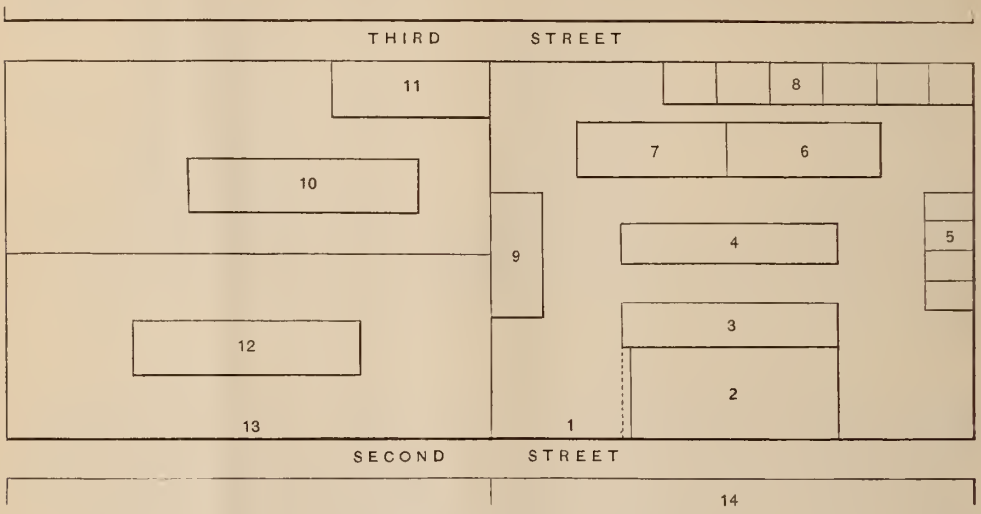
Soon the work of wrestling with the language must be commenced. A teacher who is supposed to have a profound acquaintance with the mysterious Chinese characters is called in to gently lead them up this hill Difficulty.

Why this individual is called "teacher" no foreigner in China has ever been able to find out. An engagement is made with him to come every day for five or six hours; neither must he go out too often during this time to smoke his pipe nor partake of his favorite dish of onions till after lesson hours are over. This is his part of the contract, the ladies on their side agreeing to remunerate him at the rate of six or seven dollars a month. If the scholar chosen to this office happens to be one who has never before taught foreigners, the first call which he makes upon his pupils is one always to be remembered. In he comes, without knocking at the door, with stately mien and tread. The expression on his face shows what a loss of dignity he considers it, to be compelled to sit alongside of an "outside barbarian," especially a woman, and teach her the sacred Chinese characters. Disdain, however, soon gives place to astonishment on finding that these foreign ladies actually have brains, and in time are able to acquire almost as great a knowledge of the difficult language as he himself possesses. But whatever pleasure he might have in teaching such bright scholars is spoilt by their curious habit of

asking for the whys and wherefores of everything, instead of implicitly believing all he says. These provoking questions, popped at him at most unexpected intervals, also greatly disturb his meditations as he sits in the comfortable easy-chair with his eyes half closed, mentally calculating when pay-day comes around again. Another disagreeable habit to him which these queer people from the West have, is that of remembering the fictitious sounds he gives to a forgotten Chinese character one day, when on the next, from having looked the word up in the dictionary, he sees fit to call it something else.

After a start has thus been made in the language, the ladies will then be ready to slowly commence the more serious part of their missionary life. I have been asked, "Will they find anything to do in Peking?" Certainly a curious question; just as if half the vast mass of "China's millions" were not women, with the same bodies, subject to the same diseases as their more fortunately situated sisters in this country. For some of their ailments they must call in doctors or old women who have absolutely no accurate knowledge of anatomy, physiology, or the true science of medicine. For other troubles the only relief from suffering to look forward to is death, and pain and the demands of their family who do not wish longer to be burdened with them, often compel them to seek this consummation for themselves. We already have a good many women come to the dispensary clinics, and many more will do so as soon as they learn that one of their own sex is ready to treat them.

The Douw Pavilion has been built for some months, waiting for these ladies, but as their work grows suitable additions will have to be made.



GROUND PLAN OF AN-TING HOSPITAL.

1. Front gate to hospital. 2. Dispensary. 3. Chapel where patients sit. 4. Pavilion, holding twelve patients. 5. Small rooms for patients wishing to live in native style. 6-7. Pavilion, two wards, each accommodating twelve patients. 8. Rooms for opium patients. 9. Building for medical students. 10. Pavilion for women. 11. Outhouses. 12. Doctors' residence. 13. Gate to doctors' premises. 14. Vacant grounds belonging to Hospital.

There are two sides to the work of the missionary doctor. Until confidence is gained, the Chinese are suspicious, and often fear to take the remedies lest they contain some magical potion which will place the patient under the foreigner's influence. Doses intended for several days are swallowed all at once, on the principle that if a little is good more is a great deal better. Besides, total lack of knowledge of hygiene, and inability to provide a certain necessary diet, frustrate efforts made to cure many diseases. On the other hand, these ladies will find the greatest satisfaction in noticing the ever increasing affection of the people for them. Their medical skill will give them entrance into families otherwise closed to missionary effort, and in many ways they will do a work which, if they had not gone to China, must have remained undone.

In New York city there is about one physician to every 500 or less persons; in China there is one foreign doctor to every four or five millions of people.

Let any reader of *W. W.* keep this in mind when deciding as to what and where her future work shall be.

B. C. Atterbury, M.D.

NOTE.—From the annual report of the An-Ting Hospital ("Tranquillity" Hospital; so called from its vicinity near the city gate of that name) we gather the following important particulars of the year ending August, 1888:

Total attendance at dispensary .	18,333
Patients seen in the country . .	600
Hospital in-patients	232
Of whom victims of opium were .	87
Important surgical operations . .	104
Deaths in Hospital	7
Membership of the Hospital Church	32

The physicians in charge, Dr. Atterbury and Dr. Taylor, desire to enlarge their medical school, and to locate several dispensaries in neighboring large towns and villages.

SCHOOLS IN CANTON.

I. DAY-SCHOOLS.

OUR day-schools labor under the disadvantage of the pupils returning every evening to their homes where they are continually surrounded by idolatry. The control that parents in China have over their children is very great. For a child to disobey his parents would be a crime punishable by the laws of the empire; and yet, with all these adverse circumstances, we are not discouraged from this line of work, for we remember that it is written, "Blessed are ye that sow beside all waters."

In and about Canton are some thirty day-schools for boys and girls under the care of the Mission, besides two in Macao. We rent rooms for these schools at from three to four dollars per month, and make their plain, dark-gray brick walls attractive by hanging up bright pictures of Bible stories. We engage the services of a Chinese Christian teacher; then, outside, post the notice of a "Free School" on red paper in large black characters. The Chinese in this, as in all other matters, wait for a lucky day before sending their children to school. So they come in slowly at first. Each child furnishes a desk and seat, Chinese books and writing materials, while we provide the Christian books. The first of these which we give out is the *Three Character Classics*. It is arranged in poetry and begins with the history of the creation and ends with the story of redemption. This they commit to memory, a line or two, or a page or two, for a lesson according to the age or ability of the pupil. Next, we give *Four Character Classics*, which instructs them in behavior and concludes with the Ten Commandments, the Creed, and the Lord's Prayer.

Then they are ready for the gospels, and as reading-books we use Peep of Day, Bible Stories, Pilgrim's Progress. We can never see in this world the results of all the patient labor expended on our day-schools, but it is God's word we sow, and has He not promised that it shall not return unto Him void?

Mrs. Henry V. Noyes.

ALL the departments of our girls' schools in Canton, the boarding-school, training-school for women, and kindergarten, celebrated with public examinations at their close, one day last midsummer. Exercises were in Chinese and the climax was an evening concert with essays. Regarding the occasion, *Miss Lewis* wrote of a noticeable new departure in favor of Western manners.

Chinese etiquette does not permit gentlemen to enter girls' schools, but a few have always been allowed to sit on the verandas, where they can hear. This year Dr. Happer asked permission to bring his students, and on this account the annual sermon was preached in the Second Church adjoining the school, where a partition runs down the center aisle, separating the men from the women.

Our Chinese friends decorated the schoolroom with flowers in baskets and a very elaborate flower-piece was placed on the wall behind the platform. No leaves are used. The framework is of wire covered with flowers, and the effect pretty, though entirely different from anything our florists attempt. They were all made at a Chinese florist's, the school merely contributing the money and ordering them.

II. GIRLS' BOARDING-SCHOOL AS A TRAVELER SAW IT.

MY first experience in a girls' school in China occurred in November, 1887, just the morning after my arrival in Canton, when everything was as new and strange to me as it could be to any New Yorker suddenly set down there for the first time.

One of the lady missionaries in charge of the Presbyterian boarding-school kindly offered to show me about.

As I came in before the busy roomful of girls, dressed in their strange costume, their bright faces turned shyly up at the new-comer, it seemed more like some make-believe show than a real, every-day school. Many of them looked very pretty in their light-colored dresses, and gayly ornamented shoes. Their jet-black hair was neatly combed and hung in a long braid down the back, and a red silk cord was bound around it, near the head.

They were seated in rows on their wooden stools, before long, high desks, two at each desk.

As I stood watching them, the teacher called up two girls to bid me welcome. They came with a graceful little bow, and just here I came near doing something dreadful. Being wholly unacquainted with their manners, I was about to offer to shake hands. The missionary prevented me, however, and I afterward learned it was considered the height of rudeness for a man to touch a girl's hand.

These Chinese girls have a wonderful memory. They learn their lessons by heart and recite them with a readiness and accuracy that would do credit to any scholar in America. They often recite with glibness long chapters from the Bible without missing a word. In this boarding-school they study all the common branches, and some take up the higher studies of chemistry, astronomy, natural history, and natural theology. Especially do they make a study of the Bible, and many of them can ask questions that would puzzle us. Some of the girls study music, and play the piano nicely. At Christmas, in 1887, they gave an entertainment that would have been a pleasant surprise to any of us had we been there. The pleasant chapel of the school was decorated with banners and mottoes in Chinese. The platform was backed by handsome flowers and the green fan palms. At the front of the room were two evergreen trees with a load of good things for the younger scholars.

But prettiest of all were the children themselves. The little primary class in front, the girls dressed in their very best, some with pretty pink cheeks, and all as full of eager anticipation as our own school children at their Christmas festivals. The exercises began by chanting by the sweet little voices of the infant class, followed by singing from the whole school. It was good to hear those girls sing; all in Chinese, to be sure, but not like that country brogue we hear in the laundries of America. Next came a charming duet by two of the older girls: "I am so glad that Jesus loves me," in English. Their voices were so sweet and pure that it did not seem as if these girls had once been a part of great heathen China.

Then followed interesting recitations by the scholars, a duet by two little tots, and another little bit of a thing sung in English, "Jesus loves me, this I know."

Towards the close of the evening Rev. B. C. Henry gave a short talk and the entertainment ended with a quartet sung by the missionaries, which very much pleased the girls, and after that they were made happy by the distribution of little presents. Altogether it was one of the most pleasing Christmas entertainments I ever witnessed.

Both this school and the many day-schools in and about the city are very interesting. I can say that all those who are helping on the work of educating and Christianizing the girls of China are doing a good work. They will certainly help to "glorify their Father which is in heaven."

Edward W. Thwing.

A SPECIMEN HOME IN SOUTH CHINA.

THE accompanying cut is from a photograph kindly sent us by Mr. Thwing, and taken with his own apparatus during a five-months' stay in South China last year. It is, perhaps, the first original cut of a Kwong Sai (Broad West) home that has ever appeared in America. It is located 250 miles from Canton, on the pretty little island of Cheung Chau (Long Island) in the Great West River, and was visited by Mr. Thwing in the spring of 1888, while on a trip with Rev. A. A. Fulton into that Kwong Sai Province, which the Fulton family have tried so hard to enter. Although not a single missionary from any land yet resides in the Province, the train is laid for them, as these *pages have shown before.

The houses are of brick, with clay tile roofs, and are a common type of those occupied by well-to-do Chinamen in Can-

*See W. W., p. 271, Oct., 1888.

A HOME IN KWONG SAI.

ton itself, as well as in country places. The owner, in this case, is of the literary class, and is seen in the group, wearing a long white garment. The smaller building is the dwelling-house. On either side the doorway hang Chinese mottoes, and over the entrance lucky papers are suspended. The interior is gloomy, and usually divided into two rooms. Sometimes one little square opening at the back admits the only light in the otherwise windowless house.

The larger building is an ancestral temple. The gateway leads to an open court, back of which are the shrine and reception room. In front are trees, a little garden, and a chance for chickens to disport themselves, as well as pigs. These animals detract from the otherwise picturesque aspect of the place.

WHAT TUNGCHOW GIRLS LIKE AND THINK.

[ONE of our ladies, who had her heart's desire when she found herself "both a missionary and a school-ma'am," wrote the following account for Bands in Pennsylvania.]

The school-girls love to have me tell them about people I used to know at home, more especially about girls of their own ages; what they do, say, wear and study; how they play, work and pass their time generally. One little colored girl that I used to know is of special interest, and it would amuse you very much to hear the questions they ask about her. One little Bright Eyes wanted to know if her bones were black, and if she cut her finger whether it would show black flesh and flow black blood. Now, she says she knows that we are all alike, except that our Heavenly Father gave her a yellow, me a white, and 'Tude Brown a black skin; only she is still afraid that if she should meet the little colored girl she would be frightened and might hurt her feelings.

They think it is so "happy" in America because you can live at home and go to school by yourselves, walk on the streets alone and eat at the same table with your older brothers and father, and do not have to wait until the second table and then eat what may be left. Of course, here in school the girls all eat together in a long dining-room, but at home they generally

wait until all the masculine members of the family are served. Some Christian families are following our customs, but in those homes where the grandparents and great-grandparents are still living and reigning, girls and young women wait on the men.

One idea the scholars have about you I am afraid you could not quite agree with. They say that one reason they would like to have been born in America is, that it is so easy for you to be good, since your mothers and grandmothers have always been Christians, and you never learned to tell little lies and to deceive people. Everybody here does these things, they say, and it is so much harder to unlearn such habits than for you who never have the same temptations. Then they think you are, of course, better Christians than they and find it easier to serve Christ and give more money to the missionary societies. I don't encourage them in such beliefs, but I do think we ought not to expect so much of a little Chinese girl who has known much of heathenish superstition and fears, as from ourselves, who know better what is right and pure and good.

When school closed for the summer vacation, the girls had essays and declamations, and for music, three choruses and one duet; but because I had been so long in the country itinerating, this spring, and had no time to train them, the little lasses had no calisthenic song to sing, much to their disappointment, for they delight to be applauded and encored. But after the exercises were over, some one asked for their old songs, and they beamingly consented to repeat them, and were unconscious enough of self to let their pleasure shine out on their faces and in their eyes when a clapping of hands greeted their performance. It made other people happy just to witness their innocent joy.

I often have satisfactory talks with my girls on Sunday evenings after our little examination of the morning's sermon is over, and we have had prayer together. These hot evenings we spend out in the school court under the trees, and if you lived next door to us you would often hear the sound of prayer and the voice of singing going up on the evening air. The girls take turns in leading their own little prayer-meetings every night before the gong sounds for retiring.

I wrote in January, 1887, of the great loss that came to the school when one of its inmates left it for that higher school

"Where she no longer needs our poor protection,
And Christ himself doth rule."

We miss her still, and I sometimes think I would give any price to see her sitting on her low stool in front of her room door, with her arm around one of the younger children, and the rest all gathered about while she read to them from the Bible and told them what it seemed to say to her. Many a Sunday, and week-day too, have I seen her thus occupied in the cool of the day when work hours were over. Since her death only one other girl has been ill and she is now strong and well.

We all thank you very much for your interest in us during the past year, and for the contributions that have helped to bring the Gospel to thirty Chinese girls.

Elizabeth S. Neal.

BLIND GIRLS IN CANTON.

I ENCLOSE a drawing of a group of blind beggars. I have met a half-dozen such groups in a half-hour's walk in the streets of Canton, and it is a very sad sight. This picture is taken from a photograph. Dr. Kerr offered these people a few cash to come into the hospital yard and stand for their pictures.

But there is a sadder sight to be seen as one goes upon the street just after dark: blind girls, dressed in gay colors, hair adorned with bright flowers, led by an old woman carrying a musical instrument. Do not ask where they are going. I only know that they do not go home until morning, and that they go into questionable houses to play and sing. If the little girl in a poor family, or a boughten girl, becomes blind, the first thought is to sell the useless creature to a mistress who keeps these blind singing girls.

Out-patient day at the hospital always brings some poor little one to be healed, and it is with a doubly sad heart that I pronounce it a hopeless case—sightless eyes, and, I fear, a blinded soul. How I long for a blind asylum for girls! If I could only say, "Take your child there. She can be taught to work and read, and perhaps support herself!" We have had in the hospital for several months a blind girl of fourteen or fifteen. She has disease in the hand which may necessitate amputation. My heart bleeds for her, and yet, what can we do? Mrs. Kerr has a little school in connection with the hospital, and the child

can repeat the three or four character books, a first and second reader of gospel truths, and the book of Mark. She applied for admission to the Church, and passed an examination which astonished the elders, and yet they dared not admit her to membership. Was she not owned, body and soul, by those who would and had made the worst use of her?

Another blind girl of fourteen under treatment said one day to me, "I cannot get well." "Oh, yes, you can; you will soon be well again." "Oh, no," she said, "I cannot get well, and you must tell my mistress so, and then she will cast me out and leave me here; but if you tell her I am well, she will sell me." It sounded so pitiful I could not sleep that night for thinking of the condition of these poor blind girls. She is one of twelve who are owned by a blind woman, who sends them out and stays at home herself, supported by them.

A few weeks ago a child of three was brought who had been picked up on the street, and if I would promise to cure her eyes the family who had found her would support her. "If not?" I asked. Then there was nothing but to give her to a mistress of singing girls. Then I said, "As she cannot be cured, you may leave her with me." The patients have taken an interest in the little waif, and some of them have been doing her sewing, for of course she had no clothes. She may be a nest-egg for a blind asylum. I have given her to a teacher, who is a most capable woman, to look after, for me. I pay her $2.00 a month. The teacher has a nurse to take care of her and another little child in her charge. The teacher is very neat and strict in her ways, as well as very sorry for the child.

BLIND BEGGARS.

I would be very glad to have a blind asylum started here, supported by the Chinese. I think, rightly managed, it could be done. But who is to do it? If my time were not already so full, I would feel called to start a subscription paper among those whom I have met in my practice. The Church is rather poor, and could do but little.

Those two larger girls (referred to above) and another still here could, I suppose, be bought cheap, but I cannot bring myself to think it right to buy girls. If there were only some one here to teach the blind to work, so that they might become self-supporting, I should not feel so culpable in buying them and giving them their freedom.

Perhaps the way will open for some one to come to start this. If so, it would be better that the teacher should be a seeing person. *Mary West Niles, M.D.*

TESTIMONY TO THE CHARACTER OF CHINESE CHRISTIANS IN SHANTUNG.

A PRESBYTERIAN college president asks seriously: "Do you believe in your converts, and in a future Christian China?"

Believe? We *know!*

We have in Shantung 2,300 church members. Many of these give evidence of discipleship in—

1. *Renouncing many heathen practices*, such as all idolatry, including worship of ancestors, geomancy, etc., to believe in which they have been educated from infancy.

2. *Patience under bitter persecution.*—Their Christianity is not that which costs so little as to be worth but little. It does not breed infidelity. They are ostracized, often boycotted. If a teacher, his services are not wanted. If a merchant, honesty and success are hard to combine in a community of liars. A man sells oil, his conscience requires honest weight; this necessitates an advance in price, when his customers all forsake him. One man fasts every Sabbath. His wife, to punish him for wasting his time, will allow him no food. Another has his queue pulled out by the roots. He is not disposed to retaliate, but his friends take him to an officer, who says: "You rascal, you are a *bald* man!" An estimable young man becomes a believer. The villagers heap upon him every petty annoyance in hope of discouraging him. The stern opposition of his parents is his sorest trial; for from childhood he has been taught the one great duty of filial obedience and reverence. The agony of mind is so great that he sickens. His parents wish to send for a doctor, but he says repeatedly: "None but Jesus can do me any good!"—so he dies (Rev. vii. 13, 14). A young woman is married into a rough heathen family. She prays aloud evening and morning. Her husband ridicules—forbids; but she says: "Ask anything else and I shall try to comply, but the worship of the true God I cannot renounce." He is overawed and in time he learns of her to pray. He goes to college, and is now our head teacher at Wei Hien, while his whole family are church members.

3. *Liberality.*—Those in Wei Hien County gave last year thirty dollars for missions. This was fifty cents each, where large families live on a few cents a day. All Protestantism gives each thirty-eight cents; so these "heathen Chinee" are setting us an example. Last spring a man sold his farm, and gave one-fourth of the price to help build a chapel. A young man subscribed a handsome sum. He was asked where he would get it, seeing his father, an unbeliever, demanded all his time. He replied: "I shall rise before day and work at night, and thus earn it." Oh, for more "rice Christianity" stamped with that kind of sacrifice! Of course, some give a little grudgingly. Is it not so in America? With how many does religion spend itself in sentiment, singing—

> "Bring forth the royal diadem,
> And crown Him Lord of all,"

while it gives a nickel!

4. *Zeal for the conversion of others.*—Chinese Christians never think of apologizing in speaking to a man about his soul. Selected from a variety, witness the efforts of a young man to win his wife: "Wife, here is a Christian catechism, which I want you to learn."

"I will do nothing of the kind. What use have I for such trash?"

"Wife, listen to me. Formerly we had means; but I was a reckless, gambling spendthrift. Two years ago a great change came over me. I have become temperate, frugal and industrious. This is all due to this religion."

"It may do for you, but I will have none of it."

"Upon whom do you depend for a living, yourself or me?"

"Upon you."

"Well, if you will do nothing to please me, suppose we divide, and make a living each for each."

At this she throws down her shuttle in anger. He brings down a club as though to strike her. She screams. The neighbors rush in and ask what the trouble is. He replies: "We are discussing the Christian religion."

"If that is it you may settle it yourselves."

"Just what we propose to do. You go about your business." Shutting the gate, he says: "It is meal time. You get dinner. If I have done anything wrong, I apologize."

They have dinner, after which he renews the attack, and she yields for the time.

When Sabbath comes he makes a great ado in dressing, and asks: "Do you know where I am going?"

"No."

"To church, and I want you to go along."

"What! Are you crazy? Go, leaving the house to the mercy of thieves?"

"Oh, this is the worship of the omnipresent God. He will care for the house, if we worship and obey Him."

He gets out her embroidered silk suit, only used on great occasions. She puts it on and walks with him a mile on her little feet. Subsequently she was received on a most satisfactory examination.

5. *Great relish for Scripture study.*—This lends a charm to preaching and teaching. Last winter I taught for two months a picked class of twenty-five. They asked many questions, and noted down what was said. They were up before day and studied till late at night. Many bring Testament and hymn-book carefully wrapped in a handkerchief. At first the women and some of the men cannot read, but many soon learn; *e. g.*, a carpenter studies in the evenings and during the day while others are smoking. In two years he can read the Testament, and has committed many chapters. One man over sixty has committed the whole New Testament. The Scriptures are to them new and wonderful, while many of us require stimulants and tonics in order to an appetite for them.

6. *The strength and simplicity of their faith.*—There are in China demoniacal possessions which older missionaries believe to be similar to those in Bible times. The victim is thrown and tortured. The Christians are often sent for. They pray, and command the demon in the name of the Almighty to leave. He obeys and the patient is freed from the distress. Thus many friends are won for the cause. Our faith is not sufficient to do this. I was examining a woman for baptism. She hesitated in her replies, when a dear old woman by her side repeatedly prompted her, saying, "Just lean on Jesus." Aye, of such is the Kingdom of Heaven!

Recent items.—The last year the government has offered a degree for a successful examination in mathematics. This has made our schools more popular. Our college is very full.

Seven young men have just been ordained, after a three-years' theological course, and sent out to take charge of groups of churches. They will be followed by others, for most of our college graduates are turning from lucrative offers as teachers and government employés to enter the ministry.

The Wei Hein Christians have sent out a Bible-woman who has been wonderfully blessed. Her message meets with marked acceptance. In one place fifty women have latterly come out to church, thirty of whom have applied for baptism. She is in demand by the women in many Christian stations to help them commit and understand the Scriptures.

Another successful girls' boarding-school has been started in the country. Young men and women, can any good come out of this work? Come and see.

R. M. Mateer.

A BIBLE-WOMAN — PEKING CARTS — A WEDDING FEAST.

[From Family Letters.]

Our Bible-woman originally lived in the country, where she heard some one preach once, possibly more than once. Without understanding much of anything, she at once believed and thought it so good she wished she could hear more. Finally, she declared her intention of going to Peking to see the foreigners who taught these good things, and off she started, leading one child and carrying another in her clothes, just like the refugees. The older child she gave away during the trip, and the younger had small-pox. She trudged on, however, with this small-poxed infant inside her garments till she reached the city gates. Then the little thing died, and the mother dug a hole in the ground and buried it without further delay; and without thinking of washing herself or her clothes, or fumigating in any way, she calmly proceeded to the house of Mrs. Whiting, who was ill, lying on a steamer-chair in the parlor. In walked this woman, ragged, dirty and woe-begone, and just planted herself on the floor beside Mrs. Whiting and began her tale. Her principal burden was her ignorance, and she begged to be taught. Mrs. Whiting found that she needed teaching about as much as any one she ever saw. She hadn't

THE FAMOUS PEKING CARTS.

any conception of the truth, couldn't answer the simplest questions, seemed to have no mind nor memory. However, Mrs. Whiting devised some scheme by which the poor thing could earn a little money, gave her a room in the compound to sleep in and told her she would teach her. The poor creature wanted to learn how to pray; she said she didn't know what to say; so Mrs. Whiting taught her something suitable, but she would forget it before she could get to her room. She improved a little, though nearly imperceptibly, till one day she got right up in the middle of her lesson and said: "Now, I'm going straight to my room to pray that I may remember what you've been saying, and I'm going to keep on praying till I do remember." And so she did. She prayed straight on nearly all night, and the next morning was improved, and has had no special trouble since. I don't suppose her memory is like Macaulay's even yet, but the difference is most striking. She was baptized soon after, and has been a devoted Christian ever since. She has learned to read, though not fluently, but teaches others as far as she knows herself. She is a good prayer-meeting talker and has a most excellent influence.

ABOUT CARTS.

I AM going to Tungchow for a week's visit—going in a cart, moreover. You understand that these carts are two-wheeled, springless concerns, with a rounding cloth top, the shape of a charcoal wagon. There is no seat, and just about room enough for one person to sit flat on the floor, head nearly touching the top, legs curled up under him or put straight out in front. With roads full of enormous holes and ruts, you can imagine the banging one gets. In front of the covered part there are boards laid across from shaft to shaft, forming a seat for the driver and one other person. These people just hang their legs down at the side, sitting in a sidewise position. Horses are seldom used with carts, mules being considered better. The charger is harnessed so close to this little front platform, that the driver appears to be holding him in his lap. The harness is handsome—a very small amount of leather and a very large amount of rope and cord tied up in stylish knots.

The carter is constantly hopping down from his seat to poke up the mule or lead him over some specially bad place. There is a baggage-rack on behind. After my first experience in a cart I promptly made up my mind that nothing would ever tempt me to get into one again; but I probably shall get into one many times in the future. They have thin curtains that can be let down in front, thereby entirely concealing the passenger, with the exception of his feet. An official often rides in this way,

entirely screened on all four sides, and the only indication that there is any occupant besides the carter is a pair of large feet sticking out from under the curtain, like the proposed disposition of the boarder's servant in "Rudder Grange," only there, you remember, it was her head that was to appear through a hole in the wall.

A WEDDING FEAST.

FIRST thing was the feast at eight in the morning at the bride's house. We fortified with a good breakfast beforehand. Her abode is near the Lowries, so we toiled through back-yards and dubious places, and in a few minutes reached the scene of festivity. The house is an affair of two small rooms. The court was considerably larger than either of the rooms in the house, and here the bride's presents were set forth.

Yangmo met us at the street-gate and conducted us into the house, which was simply packed with women and babies and as dark as Egypt. We merely walked through the outer room and couldn't see anything. The inner room had a *kang* running from one end to the other covered with a piece of matting, on which the bride was seated.

The only windows were of paper, which, as they cannot be opened, do not admit a gale of fresh air, and the atmosphere was considerably affected by the smoking of two or three old women.

The bride was very young, dressed in her ordinary clothes, and was poked away up in the corner of the *kang*, not expected to speak to any one. I believe that on the wedding day she doesn't talk at all until after she has gone to her husband's house. After sitting on the *kang* awhile, the various guests admiring our white hands but deploring the absence of earrings, we adjourned to the court, for the feast. There were two tables for the foreigners' refreshments, but I have no idea how to describe the provisions that were set before us. Some of it was not so bad, but some was. We ate with chopsticks and spent most of our time piling up our neighbors' plates with the different viands. A Chinese woman at our table had her "money's worth" —and "money's worth" is not an inappropriate expression for a Chinese wedding, because each guest is expected to bring a gift of money, not less than twenty cash.

We retired from the feast, and a little later made our way to the church to witness the Christian ceremony there.

Grace E. Newton.

Woman's Organized Foreign Missionary Work,

BETWEEN THE ATLANTIC AND THE PACIFIC.

"The Lord giveth the word: The women that publish the tidings are a great host."
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
—Ps. lxviii. 11, 12. *Revised Version.*

V. Of the Methodist Episcopal Church, South.

Woman's Missionary Society. Organized 1878.

At Home.—Auxiliaries, 1,649; Y. P. Societies, 750; total membership, 56,783. Receipts, 1887–1888, $69,729.65. Total receipts from the beginning, $355,345.77.

Abroad.—Missionaries, 25, of whom one is a physician; boarding schools, 7; scholars under instruction, 902. Located in China, Mexican Border, Brazil, and Indian Territory.

FACTS.—Valuation of property held, $153,500, of which that in China, including a hospital at Soochow, is rated at $57,200; a school of 43 pupils at Saltillo, Mexico. The missionaries of this society are in most friendly relations with Presbyterian workers in Brazil, where they have stations at Piracicaba and Rio de Janeiro.

PUBLICATION.—*The Woman's Missionary Advocate*, self-supporting, with a circulation of 12,000. Price 50 cents. Published in Nashville, Tenn.

VI. Of the Presbyterian Church, North.

Woman's Foreign Missionary Society. Organized 1870. 1334 Chestnut St., Philadelphia.
Woman's Board of Missions of the Northwest. Organized 1870. Room 48, McCormick Block, Chicago.
Women's Board of Foreign Missions. Organized 1870. 53 Fifth Ave., New York City.
Woman's For. Miss. Soc. Northern New York. Organized 1871. 10 Washington Pl., Troy.
Woman's Board of Missions of the Southwest. Organized 1877. 1107 Olive St., St. Louis.
A Board of the North Pacific was organized in 1888.

For particulars of these separate Societies send for Annual Reports to their respective headquarters.

At Home.—Total auxiliaries and bands connected with these five Societies, 6,032.
Total receipts for 1887–88, $332,240.88. Total contributed from the beginning, $2,934,021.

Abroad.—Missionaries, 277; of whom, physicians, 7; native assistants, 158; boarding and day schools, 320.

FACTS.—"We have aided in the building, furnishing, and support of schools, hospitals, orphanages, training-schools for nurses, asylums and dispensaries; have translated books into foreign languages, and printed them; have built a boat for African waters; have supported a Mexican newspaper; have met all expenses connected with our work at home; and have paid unappropriated into the treasury of the Assembly's Board five per cent. of our receipts, for contingent expenses connected with our special work. Adding to the moneys named above as 'contributed,' the many thousand dollars given to specific objects outside of the regular estimates, and the legacies paid into the Board direct from the estates of Presbyterian women (one of which is the largest legacy they ever received), amounting in all to about $500,000, we have raised during these nearly eighteen years over $3,500,000."—From *The Rise and Progress of Woman's Work*, by MRS. B. DOUGLASS.

TWO MAGAZINES.—Both self-supporting. For *Woman's Work for Woman*, see directions on the fourth page of this cover. Subscribers, 14,500. *Children's Work for Children*, published monthly, 1334 Chestnut St., Philadelphia; 20,000 subscribers; price, 35 cents.

VII. Of the Presbyterian Church, South.

There is, as yet, no regularly constituted Woman's Board, but

At Home.—Two Presbyterial Societies and 459 congregational auxiliaries.
There are no societies among the children.
Contributed by these auxiliaries to the Board of the Church, 1887–88, $22,832.71. Total since 1874, $195,732.85.

Abroad.—Missions located in Brazil, China, Mexico, Greece, Italy, India, Japan. Missionary ladies, 35.

The Missionary, the magazine of the Church Board, devotes a department to Woman's Work.

VIII. Of the United Presbyterian Church.

Women's General Missionary Society. Organized 1883.

At Home.—Presbyterial Societies, 43; Congregational Societies, 675; membership, 17,529.
Receipts, 1887–88, $15,619. Total contributions for foreign missions from the beginning, $66,273.

Abroad.—Missionaries, 14; of whom, physicians, 3. Located in Egypt and India.
The societies are establishing a memorial hospital in India, this year, to cost $5,000.

MAGAZINE.—*The Women's Missionary Magazine*, published monthly; circulation, 4,000; price, 60 cents. This magazine is in its second year, and is insured against failure by a guarantee fund of a hundred shares, all taken, at $5.00 each.

IX. Of the Cumberland Presbyterian Church.

Woman's Board of Foreign Missions. Organized 1880.

At Home.—Auxiliaries, 840; Bands, 120; total membership, 6,000.
Total receipts from the beginning, $42,771.55.

Abroad.—Missionaries, 7; girls' boarding-schools, 2; located in Japan, Mexico, and among North American Indians.

PUBLICATIONS.—*The Missionary Record*, published monthly at 904 Olive St., St. Louis, allows a department for Woman's Work. Children's paper, *The Missionary Banner*; circulation, 3,600; price, 25 cents.

The headquarters of this Board are at Evansville, Ind.

X. Of the Reformed (Dutch) Church in America.

Woman's Board of Foreign Missions. Organized 1875.

At Home.—Auxiliaries, 229. Contributions for 1887, $17,535. Total contributions from the beginning, $144,206.

Abroad.—Missionaries, 30; of whom, teachers, 8; physician, 1 (just resigned); girls' boarding schools, 5; one orphanage; one hospital; a home and training-school at Amoy, forty women in attendance; about fifty native assistants. Located in India (the Arcot Mission), Amoy, China and Japan.

MAGAZINE.—*The Mission Gleaner*, published bi-monthly, 26 Reade St., New York. Price, 25 cents.

XI. Of the Evangelical Lutheran Church in the U. S. of America.

Woman's Home and Foreign Missionary Society of the General Synod. Organized 1879.

At Home.—Auxiliaries, 436; membership, 11,874.
Contributions for foreign missions, 1887, $7,688. Total from the beginning, $30,000.

Abroad.—Missionaries, 4, of whom one is a physician; native assistants, 27; 538 girls in schools; 2 dispensaries; a Zenana home at Guntoor, India, where the work of this Society is located.

MAGAZINE.—*The Missionary Journal*, published monthly, at York, Pa., grants nine pages to the Woman's department. Circulation, 14,000. Price, 30 cents.

LETTERS FROM THE FRONT.

CHINA.

DYING OF CHOLERA.

MRS. LAUGHLIN wrote from WEI HIEN, October 27, 1888:—

My sister and I went to a village north from here about fifteen miles. We had not heard of any prevailing disease, and were greatly surprised to see so many funerals, and so many people wearing mourning. When we reached our destination they told us that cholera had just broken out in the village; one of the church members was very ill with it, and a family just back of the chapel had four members down with it. We had taken no medicine along and were utterly helpless, while tales of woe and suffering were pouring in on all sides. We hurried home next day and sent back medicine. The church member died. There is a great deal of sickness now, something resembling cholera, but not so deadly, in very many villages. The real cholera prevailed in some of them, while others did not have it at all. I have never known so much sickness since I came to China, nearly ten years ago. You can imagine how distressing it is when every family seems to have one member ill. The people submit with their usual stoicism, and seem to think there is no use in contending against fate. There were unusually heavy rains this summer, and they told me in one village that in many of the houses the water was almost to the waist of a man. A great many houses went down altogether, and there are many homeless people. Every day some are here seeking aid, and some are pictures of misery, but once in awhile a well-dressed person with a cheerful face appears, a man or woman who is taking advantage of the general woe, and thinks to get a little help from charitable people, now that charity is fashionable.

IN THE VILLAGES.

We have been doing some village visiting. I give you two instances, as they are fair exponents of many. One day we went to a village not far from our home, but new to us. The people stared at us, the boys seemed inclined to be rude, and the women were timid. I said: "We came to see your temple; may we go in and look?" "Oh, yes," they replied, and we went in. A very intelligent old lady opened the doors for us, and explained what all the gods were, and many men crowded about to see us. I objected to that, and said we would go away unless the men could be prevailed upon to leave; that we wanted to be treated as politely as they would treat their own women; so they said, "Um! she speaks our language," and went outside the temple grounds and sat down. The woman showed us all the gods, big and little, and then took us to her house, and the room was soon filled with women. Some of them were vegetarians, and we had a most interesting talk with them. When we left they held our hands and led us out, and the men sat and looked on as we were taking our leave, amid numbers of invitations to come again, and to go to different houses to visit, and to stay a little longer now that we were there. The men said to each other, "They are not so bad; talk our language, too;" and a great many men, women and children watched us until a little hill hid us from their sight.

To the other village we walked quietly, and asked a boy the way to a pretty place on the creek near the village, expecting that of course women and children would come out if they saw us, for that is the way of villagers; but, alas, not one soul appeared. We went up the principal street of the village, and one boy caught sight of us and ran screaming into the house. An old man appeared, and we spoke to him: he was friendly, and we made some commonplace remarks to him, and an old lady came out; we tried talking with her, but she would not answer a word. The people there are evidently stirred up by some bad influence to a deadly fear of foreigners, and their village is almost in sight of our house. I came home determined, with God's blessing, to win them yet.

MISS SOPHIE PRESTON, the child of a former missionary to China, where she was born, went to CANTON last year, and finds herself at a great advantage in the language. She wrote in October:—

A part of my work is visiting Dr. Mary Fulton's dispensary and talking to the women. The most I have met at one time was sixty-five. Many days

there have been more in attendance, but they come, sit a little while, get their medicine and leave. We cannot measure the results of this work, for many we see only once. One of the women came in here to school and I believe has a good knowledge of the gospel. She seemed sincere, and I have heard since that she is earnest in talking to her neighbors.

I do not make a practice of giving away books, but one day I met a woman who could read, and so gave her the little book "Come to Jesus!" Through her influence and reading, several women came to the dispensary to talk. They gave me to understand that they did not come for medicine, fearing, I suppose, that they would be compelled to receive some. I shall try to keep up this work, for it has been helpful to me in learning their expressions, and I like to get acquainted with the women.

During the summer vacation my S.S. class was made up of hospital women. Dr. Niles classifies them as well as possible, but they are constantly coming and going. One Sabbath I had ten women; the next week every one of them had gone home. They always thank me after I have talked to them and say they understand me perfectly, though it is often hard to understand them.

The kindergarten department was started by Miss Butler after I came, and we are going to work together in it. Last year we had seventeen little girls all under eight years of age. They learned nicely, and were the chief feature in our closing exercises. Miss Lewis works regularly in the women's training school. The oldest scholar was between sixty and seventy. The women learn to read the Bible and take turns leading in prayer. Of course we would like them all to act as Bible women, but they are not all capable, though many have goue out from the school.

APROPOS OF TALK ABOUT INDUSTRIAL EDUCATION.

MISS WISNER writes from CANTON concerning the Boys' School of which her brother has charge:—

I go out to see the boys every day and learn Chinese from them, and see that they comb their hair and wash their jackets, and watch to know who of them are not well, report, and doctor them, and help them to play their little organ and sing.

I taught English to about thirty boys this summer, and had them pay for it, and want that money to use in my Industrial School, when I begin it, if I ever have that long-looked-for school. I have cleared about $80.00. Six advanced scholars read and translated Bible stories, and I kept Christian books in Chinese lying around all the time, and the boys read in them, too, and a few of them come to church once in awhile.

They are all very nice boys; two are sons of mandarins, and most of the others of wealthy merchants, who would never hear of the Doctrine in any other way, I fear. Since closing school I have been teaching crocheting to six little girls, one a cripple, who is in the hospital under Dr. Niles's care. She seems so happy to be able to do something, and is much interested in Christianity.

PERSIA.

FROM TABRIZ TO SEIR.

MRS. ANNIE RHEA WILSON wrote from MARAGHA, Persia, October 15, 1888:—

We left home the 5th of September, and spent three days on the journey to Salmas. It was the same road I had traveled once twenty-three years ago, and our first day's journey brought us to Ali Shah, where my father died. Every step of the way seemed full of sad associations, as I thought of that moonlight journey which proved to be through the valley of the shadow of death, and of the great shock and sorrow which overwhelmed my mother there, we poor children being too young to know our loss.

SALMAS.

In Haft Dewan, the chief mollah's wife, whom we had met while under Dr. Holmes's treatment in Tabriz, called on us, bringing a present of candies, and expressed her great friendship and gratitude for his services. We were much pleased with the new building for the Salmas Girls' School, so compactly planned, simple and cozy. We found ourselves among Armenians, and as our work is especially with them in Tabriz, it was a pleasure to speak to them in their own language. Five days here passed very rapidly in going to different villages and visiting the helpers in their homes. There are four working in different places, all within an hour's ride. Hoormah took us to a neighbor's, which proved to be a house of mourning, and we found an attentive audience in the crowd of women who had gathered to sympathize. We found one of our school-boys here, greatly improved by his year's work of teaching, and we left another in his place while he returned to Tabriz for another year's study.

OROOMIAH.

We left for Oroomiah, with the whole Salmas station, as delegates to Annual Meeting. During the first day we saw a Sassanian monument—three horsemen cut on the face of the rock on the mountain side, somewhat defaced, but grand in outline still. As we neared the city a goodly company of old friends and new came to welcome us in the pleasant Persian fashion, and the beautiful avenues with trees on either side, as we rode out to the college, seemed to wear a familiar look. But here all was new—the college, hospital, Dr. Shedd's and Dr. Cochran's houses set in this Persian garden, with its fine old chenar-trees and high walls that proved a refuge for five hundred during the Koordish war.

The first pleasant event was a dinner at Mrs.

Shedd's, with the twelve preachers of the neighboring villages. We sat on the floor in companies of four around a big tray of savory Persian dishes, and according to the custom, began by each repeating a Bible verse, the subject being given, "Old Age." Some of the guests had been my father's pupils and co-laborers, and their cordial words recalling his advice, his sermons, his character, were most pleasant for me to hear. Sunday we went out to Geog Tapa, saw the new large church now building, and met the people at Sunday-school under the trees. The large number of women, so quiet and orderly, reminded me of Miss Fiske's first experience with a noisy, wicked crowd, and made me realize the taming influence of fifty years of Gospel effort.

THE ANNUAL MEETING

occupied a week, with two sessions a day, and the Monday following we kept as a special day of prayer, finding it the best and most helpful day of all. Most delightful of all was the meeting with old friends, school-girls, who had given a braid of hair as a memento to mother when she left; our old nurses, who embraced me and told tales on me, I could not recall or deny; village people who remembered my father's and mother's visits, words and prayers; old men, who gave me a patriarchal blessing, and spoke with tears in their eyes of my blessed father, "our Chrysostom," as they called him.

SEIR.

At Seir, a little village on the mountain side, six miles from the city, is the cemetery, a pleasant spot with green grass and a neat wooden fence around it. It was gratifying to see how carefully it is kept. I brought a few flowers to lay on the white slabs of my beloved graves, and the sense of my loss came over me more vividly than ever before. Standing there it did not seem like a sorrow long buried and forgotten.

Near by is the old castle, which we always think of as Dr. Perkins's home, a place we loved to visit, and more like the image I had in my mind than any of the other familiar places. We rode to the mountain top, and were well repaid by the fine view of the distant Koordish Mountains and the Oroomiah Plains below. Another day we spent as guests of one of the native ministers in his vineyard, looking down from the lodge on a sea of vines, and sheets of raisins drying, and enjoying the luscious fruit.

THE GIRLS' SEMINARY.

The girls' school building, at Oroomiah, now named "Fiske Seminary," was still in the workmen's hands when we went over it, and Miss Dean was spending hours every day in faithful superintendence. We were delighted with the pleasant and ample accommodations, including rooms for sixty boarders, primary department and the ladies' own home.

I wish you could have attended the Annual Meeting and gotten a glimpse, as we did, of all the work of the Mission. Perhaps the most interesting of all the reports was Mr. Coan's, with accounts of his mountain tours, the precipitous roads, the robbery in his first journey, the treachery of seeming friends, and yet signs of encouragement, and every reason for planting the new station proposed. Mr. McDowell, who accompanied him on one of his journeys, is appointed to this new work, and expects to go this year, returning in the spring for his family. The courage and zeal with which he and Mrs. McDowell were looking forward to this most difficult and isolated work was inspiring and made us almost envious of the privilege as they represented it, of carrying out the plans long cherished and often attempted for this mountain people.

The college was in running order with 120 students, and although we could not understand the recitations we got an impression of the fine building, orderly management and religious spirit of the school. The responsibility of the college fell upon Mr. St. Pierre's shoulders just one year after his arrival in Persia, an instance of the way new missionaries soon find full burdens to be borne; but his ready acquisition of the language has made him equal to the work.

TRANSFERRED.

MISS ANNIE GRAY DALE, whose letters have done so much to interest us in Teheran, writes henceforth from TABRIZ:—

I feel as though I were commencing my missionary life over again. Although Tabriz is only something like 450 miles away from Teheran, there is much that is different in the two cities. In Tabriz the streets are narrower, and the bazaars, at least those which I have seen, not so handsome as in Teheran; and the people, that is the Mohammedans, who are strangers to us, not so respectful as there. There is a much larger foreign element in Teheran than here, which no doubt accounts for the attention we attract when we go out.

What shall I say of my journey? I left Teheran on the afternoon of October 8, leaving four days before finishing my third year of service as a missionary. Everybody came to the mission gate to say good-bye, and Mr. and Mrs. Esselstyn mounted their horses and rode with us beyond the city gate, and then cheery words of farewell were exchanged, and I turned to Mr. Ward, who was to take care of me as far as Zenjan, and said, "At last I realize that the cords are severed and new ones draw me towards Tabriz." We reached Zenjan in three days, and met Mr. Oldfather, who had come to take me the rest of the way. I made the journey with the greatest ease, and when we reached Tabriz on Friday, October 19, I was so "not tired at all!" that I commenced work in the school on Monday.

SOMETHING TO KEEP HERSELF OUT OF MISCHIEF.

Shall I tell you what I am going to do this winter? Mrs. Van Hook is so worn out that I shall take entire charge of the school housekeeping, of the books and treasurership, ordering supplies, and of the kindergarten (just now I have only partial charge of the kindergarten, because, unfortunately, I know nothing about kindergarten). Then I teach in the school a Bible-class, church history, mediæval history and composition. I shall have charge also of evening prayers. I take a daily lesson in Armenian, and one lesson a week in Turkish. They tell me that my Persian, little as it is, will be also of service here, as that language is spoken by people of rank in Tabriz, and is much esteemed.

COUNTRY STOREKEEPER BESIDES.

Bread for the schools is baked in the house, and last week the cook was busy putting up pickles for winter consumption. This week *koormah* has been cooked and stowed away in great jars in the storeroom. This is nothing less than meat cooked a long time, and put away with melted grease poured over it. Long strings of grapes are hanging from great nails in the storeroom for the children to eat with their bread during the winter. Besides, in this same storeroom, there are brooms, soap, candles, coal-oil, charcoal, vegetables, fruit, wheat, rice, peas, *bosp*, cheese, and other things, until I really feel quite like a country storekeeper, as I unlock the door to my treasures.

A GOOD SCHOOL.

The children in the school number thirty-five. They are, with one or two exceptions, unusually intelligent, and I find it a great pleasure to teach them and help them all I can in every way. Some of the larger girls teach very nicely. One of the girls had a woman's Bible class in Sabbath-school. The amount of general information the older girls possess is something surprising. They have evidently been carefully taught. There are no lessons on Saturday, that being house-cleaning day, bath-day, and clean-clothes-day. School commences at eight A. M.

SIAM.

INDUSTRIAL EDUCATION.

MISS MARY VAN EMAN wrote from BANGKOK, August 16, 1888:—

My sewing-class is not so satisfactory as it would be if I had command of the language, but the girls have done much good work in spite of this hindrance, and I feel my dependence upon them has been the means of bringing us into closer sympathy than would otherwise have been the case. We have done little fancy work, as we have been kept busy nearly all the time in filling orders for plain sewing. This is just the kind of work that the girls need.

But there is a demand for fancy work in Bangkok, so we use it to fill in the chinks, and at the close of the year hold a bazaar for the sale of the articles collected. The girls are very quick in picking up anything new. Just now I am teaching a number of them drawn-work, and they will soon know all that I know in that line, and I have nothing from which to draw new patterns.

We have had ten new girls this year, and the promise of more. The school building was so crowded that we brought four of the girls into our house, to room. I have learned to love every one of these dusky-faced maidens, and trust that God may give me health and strength to work in Siam many years. Even now it would be a greater trial to leave Siam and my work here, than it was to leave the dear home-land less than a year ago.

LAOS.

THE following incident is about the very Karen village which Dr. and Mrs. Peoples visited with such pleasure on their trip to Chieng Saan (see January *W. W.*). MRS. PEOPLES writes:—

Last night I heard a sad story of something which occurred three years ago, before they knew about Christ. Two of their number became crazy, and as was their superstitious custom then, they were tied up for a time, but as they grew no better, they were taken out and buried alive, in spite of their cries and pleading. There are thousands and thousands bound in just such horrible superstitions all around us. How much longer will those who know and enjoy the sweet liberty of God's children let them stumble and fall in the darkness? *Why don't more come?* If they but knew what sweet green sheaves are to be gathered, how every missionary longs to double and treble himself, more *would* come to help.

JAPAN.

MISS PORTER wrote from KANAZAWA, about the new kindergarten building, October 24, 1888:—

My brother was obliged to leave for Osaka before this building was finished, and as the other gentlemen are busy with their own buildings, I have had to direct the carpenters, door-hangers, painters, yard-makers, and others. I moved in before the house was completed, and have been surrounded by workmen ever since. They will now be ready to leave soon. The school-rooms were completed first, and we opened the 20th of September, and it is delightful to have so much room. We have prayer-meeting with our children every Friday, and at our first Friday in the new house they asked to make it a special thanksgiving. For more than a year, at every prayer-meeting with them, they had asked us to pray for a better house for our school, and I was happy to see that they realized this great blessing as coming from our Heavenly Father in answer to their prayers.

HOME DEPARTMENT

THE MONTHLY MEETING.—*February.*

Scripture Text, Romans i. 18—The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Scripture Reading, Romans i. 16–24.

General Topic.—MISSIONARY WORK IN CHINA.

"Wherever men possess reason and conscience, they possess in some measure the means of pleasing or displeasing God; wherever they can in the lowest degree conceive this law, they are bound to obey it."

Great antiquity of the Chinese nation; immense population; wonderfully complex civilization and system of government; intense conservatism.

Facts which in some measure account for the development of such a national life. External signs of change and movement. Call for greatly enlarged missionary effort. (Read "Our Opportunity in China," *Miss. Herald*, Nov. '88; also, "The Situation and Outlook in China," *Miss. Review*, April, '88.)

Specimens of "the truth held in unrighteousness." (Read "The Tract Writers of Pagan China," *The Church*, Feb. '88.)

A Summary of the work of our Church, giving some idea of the division of labor among the missionaries, the progress made, the difficulties encountered, the present needs.

Present policy of the Chinese Government in reference to sale of land to foreigners. Changes in the requirements of the Civil Service Examinations. Division of the Shantung and Peking Missions. Passport system introduced. (Refer to last Annual Report of Assembly's Board.)

The American Board in China. (*Miss. Herald*, Nov. '88, p. 473.)

The China Inland Mission. (Refer to *Crisis of Missions*, pp. 89, 90; also, *Miss. Review*, Nov. '88, p. 783, and Dec., p. 951.)

Number of Societies at work in China; total number of communicants. (See Statistics of Prot. Missions in China, *Miss. Review*, April, '88, p. 313.)

Translation of the Scriptures into Chinese, with short incidental notices of early Missionaries. (*Miss. Review*, Jan. '88, p. 58.) A tribute to Missionary work in translating, presented by British and Foreign Bible Society at late London Conference. (*The Church*, Dec., p. 574.)

The An-Ting Hospital at Peking. (*The Church*, Feb. '88.) An Ordination at Peking. (*The Church*, May, '88.)

A Chinese Nobleman. The Yellow River Floods. (*The Church*, March, '88.)

Letter from Macao, describing Work in the Interior. (*The Church*, April, '88, p. 403.) Story of the Faithful Basket-Maker. (*The Church*, August, '87.)

Ingathering at Ningpo. A Blind Chinese Preacher, etc. (*The Church*, May, '88.)

Traces of the primitive Monotheism on the Island of Hainan (p. 597). Missionary Tour in Shantung (p. 615). A Tour in Hainan. (p. 623, *The Church*, June, '88.)

The Celestial Woman's Lot. (*W. W.*, Nov. '88.)

Newly appointed Missionaries. A recent death.

Dr. Happer and the Christian College at Canton. (*The Church*, June, '88, p. 598; Dec. '88, p. 572.)

Proposed Union of Presb. Churches in China. (*The Church*, Dec. '88, p. 572.) Late Meeting of Synod of China. (*Miss. Review*, Jan. '89.) Read *China and the Chinese*, by Rev. John L. Nevius.

E. M. R.

SPECIFIC PRAYER FOR CHINA.

THE information gained concerning the terrible destitution of the heathen without Christ ought to so touch our hearts as to drive us to a throne of grace on their behalf. A godly old man, in a time of great national peril, was found eagerly reading the daily papers. When questioned as to a matter so unusual, he replied, "I am reading that I may know how to pray." Is this our motive in our study of religious struggles on heathen soil? There will be little wrestling in our prayers if they be vague and general. To be earnest and long continued they must be intelligent and specific. Would it not be well for the leader of every missionary meeting to carefully prepare and place on the blackboard a prayer list, appropriate to the field under consideration, that every one may note it down and pray daily during the month for the objects specified?

A list for China is given below. Pray for:

1. The Missionaries—the preservation of their lives, and the increase of their faith and zeal.

2. Christian converts—that they may be

sustained in persecution and trial, and may increase in knowledge and faith.

3. The power of God's spirit to convert those convinced of the falsity of idolatry, and of the truth of Christianity.

4. The removal of the hatred and prejudices of the ruling classes.

5. Schools, and the raising up of a native ministry.

6. For famine sufferers in Shantung.

7. The suppression of the opium trade and of the vice of opium smoking.

8. The foreign population — that they may cease to be a reproach in the mouths of the heathen.

9. An increase of laborers for vast ripening harvest fields.

R. M. Mateer.

MISS KATIE'S DELEGATE.

"I'LL just call at Katie's," thought Mrs. Rogers; "perhaps I can find room there for my last two delegates." It might be well to mention that Mrs. Rogers had been to six different places this same afternoon to find entertainment for her remaining guests, but without success. She rang Miss Katie's bell as a last resort.

"Why, Katie," she said to that young girl, "you are the very person I want to see. How are you, dear? Not so tired as I am, I hope;" and then followed a little account of the unsuccessful afternoon's effort; how one family had been without servants; in another the children were sick; Mrs. B.'s husband didn't crave the society of missionary ladies, and Mrs. A. didn't believe in Foreign Missions, anyway.

Katie listened and sympathized, yet all the while she felt greatly perplexed. What was dear Mrs. Rogers thinking about? Had she forgotten how Brother Tom felt on the subject of missions? Then it flashed through the girl's mind that, in his last letter, her brother had said he should be obliged to remain away longer than usual on this trip. Katie broke in upon Mrs. Rogers' account with questions as to just when these delegates would arrive, and just when they would leave. Could she dare? What would Tom say? And then came a memory of their sainted mother. "Yes," said Katie, quickly, "I'll make them welcome."

"Will you, dear? I'm truly glad;" and tired Mrs. Rogers took her departure, leaving Katie thoroughly excited.

"Now, Betty," said that young housekeeper, a few minutes later, "I am going to have company next week; two delegates to the Missionary Assembly. Mrs. Rogers says they'll arrive Tuesday evening, and leave Thursday afternoon, late."

"There," said Betty, "I just knew, when I see Mrs. Rogers going up our steps, she hadn't come for nothing. I just asked myself the question. had she come for chickens or cake?"

"It wasn't for either, this time," said Miss Katie, merrily; "and Betty, I want to have the spare room look extra nice."

"There," said Betty, "just as if we didn't have things fine all the time; and you'll just tire yourself all out and get sick; and Mr. Tom! I don't know what he'll say then;" and Betty looked affectionately at the frail figure of her young mistress.

"He ought not to say anything. Our mother believed in Foreign Missions, Betty; she used to consider it a privilege to do anything for the cause, and her children must, too."

"Four pairs of chickens and three big cakes I's toted down to meetin'-house this very winter," interrupted Betty. "We's done our share, Miss Katie; don't you go perplexing yourself." Katie had to laugh, but she replied that she hoped to do more and more each year.

On Tuesday afternoon, when she left the house, it was in complete order, and there were flowers everywhere—in parlor and sitting-room, and on the small table, dainty in every particular, in the dining-room.

The right train came whizzing into the depot. There was the usual confusion, and among the passengers who left it, whom Katie scanned eagerly, came a dear old lady, leaning on a young man's arm, looking as comfortable as possible. The young man was John Clark, one of Tom's friends, and the old lady was one of Miss Katie's guests. "Yes, I think you are looking for me," she said, in a pleasant voice, in answer to Katie's query. "I am Mrs. Milbank, from B——. My friend, Mrs. Griffin, couldn't come. I was a little timid about undertaking the journey alone, but there was no need; everybody has been so kind."

Katie thought it would be impossible to be anything else to such a pleasant-voiced lady. It was a happy girl who reached the pretty house on the hill, and it didn't take five minutes to show Mrs. Milbank up to the neat spare-room. As Miss Katie came singing down-stairs, Betty met her with:

"There is come a telegram; such a bother-in' boy fetched it!"

Katie opened the envelope with trembling fingers and stood looking the picture of despair. "Mr. Tom's coming to-night, Betty, on the ten o'clock train."

"There, now, don't you go perplexing yourself;" and the faithful servant rang the tea-bell. But if Mrs. Milbank hadn't been an interesting talker, that supper might have proved a doleful meal. Katie felt indescribably drawn toward her. She inspired confidence. It proved easy to tell her about mother and Tom—how Tom was delicate, and had a cough every winter, and had had one hemorrhage, and carried medicinal powders with him always. Perhaps the old lady guessed more, that Tom's Christianity was not what his little sister wished it, for a certain anxiety crept into the girl's face and tone as she talked.

It was nine o'clock when the old lady asked if Katie wouldn't like to have "prayer before saying good-night?" So they knelt, and the girl thought that never before had she heard such a prayer. Mrs. Milbank really talked with God. She left all things with Him. God had the power, and she, faith. There didn't seem to be a burden left when she rose from her knees, and a verse about entertaining angels unawares flashed through Katie's mind.

"Good-night, dear child," Mrs. Milbank said, when everything had been arranged for her comfort, and Katie turned to go.

Tom's supper must next be seen to, and when the lights had been put out in the parlor and everything arranged for a young man's comfort in the sitting-room, Tom would never have guessed that up in the front chamber slept a delegate to the "Woman's Foreign Missionary Society." Katie even forgot the fact for a few minutes, when Tom came; there was always so much to talk about when he returned.

"What time did you receive my telegram?" Such an unfortunate question!

"I don't know; I mean, I was out," stammered Katie. It didn't seem a favorable time to explain. So an hour slipped away and Tom began shutting up the house; still she couldn't summon courage to tell him about their guest, for Tom, though a member of the Church, hadn't been attending for years, and he had a fashion of railing at missionary work. It was after he had gone to his room that she finally knocked at his door, and in answer to the inquiry, "What's up now?" said, "she wanted to see him a moment," and then and there divulged.

Tom was in a passion. "What *will* you do next, I wonder? What time does she leave, did you say?—well, don't you let her know I'm home; do you hear?"

There wasn't much sleep for Tom's little sister that night, and next morning when she and her guest started for the meeting in good season, there hadn't been a glimpse of Tom. It would never do to stay and attend any of the longed-for meetings that day, Katie knew, and she came directly home after introducing Mrs. Milbank to the ladies. Hurrying into the house she found Tom's hat gone from the hall-rack, and a long, uncomfortable day stretched before her; but petitions from the old lady's prayer came back to her and soothed her, as she thought, "Tom is so hard, and I can't *do* anything."

It happened that John Clark met Brother Tom that morning and inquired after the dear old lady with whom he traveled the day before.

"Overslept, and didn't see her."

"Well, then, you missed something pleasant," said John; "I mean to call over and take her to meeting this evening."

Tom's conscience had been troubling him before this. Katie was perfectly devoted to him, and he knew it. Perhaps it made him a tyrant sometimes, perhaps he felt he had been one the night before; anyway, he bought a quantity of candy for sister when he came home to supper. As his key was heard in the door and a little cough made it evident that it was really Tom, Katie's cheeks flushed, but her brother came in in his most delightful mood, and met Mrs. Milbank graciously. It was a mystery to Katie, and when a little later she found herself in the Clark's carriage, next to dear Mrs. Milbank, with Tom and Mr. John Clark opposite, driving to the evening meeting of the Woman's Foreign Missionary Society, her reasoning faculties were staggered; but, oh, how overflowing the girl's heart was! If Mrs. Milbank guessed how matters stood, nothing was said. She looked just so peaceful, and her voice had that triumphant, cheery ring, which the voices of those who have attained spirituality often possess.

Two days later the train went whizzing out of the depot as it had come in, bearing homeward Miss Katie's delegate. Not only was she going back to her society she represented, thoroughly posted on missionary intelligence, but more than this—her

life had divinely touched three younger lives. She, a veteran in the Lord's service, had by her wise counsel strengthened little Miss Katie, sent an arrow of truth between the joints of the harness in careless John Clark's armor, and to dear Brother Tom brought back his mother's teaching with all its first wonderful power. God works by human agencies, and he had blessed Miss Katie's hospitality.

Myra H. Alford.

THAT PRAYER-MEETING.

WHETHER watched or unheeded, the "pillar of cloud" still moves before the church militant. "Facts are the fingers of God," and it is a fact that but a few months ago, in a distant city, there was held at half-past six in the morning, a prayer-meeting — 4,000 being present—the majority of whom were young people!

Think of it! for it has a momentous meaning. What? It means by the power of the Holy Spirit, they promise to go forth fully equipped for the service of Christ. And are they the only ones who need to be equipped? If you think so, dear friend, you need to have your eyes anointed that you may see. The forces needed at this very hour number a host. God in his providence has opened so wide every door, that you cannot help hearing them call, "Give us of your Bread of Life, or we die!"

But there are other prayer-meetings, although not of mammoth size, none the less important. There is a prayer-meeting which, to the women of the Foreign Missionary Society, is a precious hour; and I do but voice their feelings in urging you to come to that one so near at hand. During the last twelve months, the "pillar of cloud" has moved before that little band of women. Its telling proof has been the developing of talents in work, but better even than that, voices have been heard for the first time leading in prayer.

Come, then, older and younger. From habit, the older ones will be sure to be there, but you, younger ones, we need your untiring and glowing enthusiasm; and you, college women, married and single, we need your culture. To shine as a bright light, with an intellect perfected, is to be admired; but beware lest, resting in your high attainments, you wrap around you a robe of selfishness; your only ornament — "loveless learning." Listen to the dying words of Helen Hunt Jackson. On being told of a complimentary review of "Ramona," she replied: "But what do you say about my poor Indians? that is most to me!"

And now, but one word more—come, for we need your prayers! Love is obedience, and Christ bids you pray — pray before others. That woman whom you heard lead in prayer — you think she is gifted. Let me whisper to you, it was hard for her to begin, and even now it is not easy. But if you could look at Jesus with the eyes of a converted pagan woman, one could not persuade you to refuse to lead in prayer. Yes! we need your earnest prayer for the depraved women at home on our Western coast ("Jesus lived with the poor, and died with the robber"); prayers tender, for the lonely pickets, so often hungry for the sweet fellowship of home-life; prayers many, for the little ones and the burden-bearers; but most of all, wrestling prayer for the baptism of the Holy Spirit with fire upon this work for Christ.

Ellen M. Colton.

SUGGESTION CORNER.

THE experience of a church in Marion, N. Y., may suggest something to others.

"Last year we used the barrels, one in each S. S. class. At the Christmas festival these were offered, by classes, as accompaniment to a Scripture missionary service prepared by the pastor. This year fifty jugs were distributed among our school members two weeks before Christmas. The pastor had put one of the titles of Our Lord in bright ink on each jug, with a symbol appropriate to the title. On Christmas night these jugs were brought back and given to the ushers at the church door, to be hung on our trees. One part of the program then was stripping these trees of their precious gifts. Two young men cut them off and handed them to the Sup't, who read aloud the title on the jug; and as each was called, one of the scholars rose and distinctly repeated a passage of Scripture containing that title. The effect was very good. Our church membership is fifty. The jugs contained $54.32. Last year we had $42.00. Thus we have grown in 'this grace also.' Our Christmas has been Christward, and it has been precious."

A BALTIMORE gentleman has invested in seed. He has subscribed for forty copies of W. W., to be sent to as many young ladies for 1889. "And it brought forth some thirty-fold, some sixty-fold."

A CORRESPONDENT writes:

This was our first attempt to hold Praise meetings. We undertook them in fear and trembling, and we found that by *doing* God's will we obtained the blessing, as the influence and results of these meetings have been far richer than we thought possible. In future we shall deem it a privilege to hold a Praise meeting.

ONE of our members, in a country town in Iowa, writes that she is wrestling in prayer for the removal of coldness in her society and for the blessing of God on Foreign Missions. She finds herself blessed in setting apart an hour a day for prayer.

THE *Canada Presbyterian* furnishes this instance of a Mother's Work:

"My children brought their contributions to the missionary cause," we heard a mother say one day at a woman's conference; "but it dawned upon my mind that they did not bring their interest, their hearts. How was I to awaken the interest of my boys and girls in this far-away work? I resolved to have a missionary evening once a week; the time set apart is tea-time on Sabbath, when we make a family collection for missions. All through the week my eyes are open for an anecdote or bit of news bearing on the subject. By Sabbath, I manage to have quite a store of missionary readings, and the children have grown to expect and enjoy it. All this means trouble, but the children say to themselves: Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it."

CURRENT LITERATURE AND MISSIONS.

THE GREAT DISCUSSION IN OSAKA, JAPAN, ON THE UNION QUESTION. Rev. J. H. Deforest. *N. Y. Independent*, January 3, 1889.

CHINESE MARRIAGE CUSTOMS. Adele M. Fielde. *Popular Science Monthly*, December, 1888.

AN AUTUMN VISIT TO JAPAN. By Lord Eustace Cecil. *The Nineteenth Century*, December, 1888.

JAPANESE ART SYMBOLS. William Elliot Griffis. *Scribner's Magazine*, January, 1889.

A GENERAL VIEW OF MISSIONS. SECOND SERIES. 1. TURKISH EMPIRE. Rev. Charles C. Starbuck. *The Andover Review*, January, 1889.

THE CHURCH MISSIONARY SOCIETY. Eugene Stock and Canon Taylor. *The Fortnightly Review*, December, 1888.

SOME HUMAN ASPECTS OF INDIAN GEOGRAPHY. Sir William Hunter, K.C.S.I., LL.D. *The Contemporary Review*, December, 1888.

BOOKS RECEIVED.

Missionary Enterprises in the South Sea Islands. By JOHN WILLIAMS, with an introduction by Rev. WM. P. BRUD, D.D. (Presbyterian Board of Publication, 1334 Chestnut Street, Phila.) Price, $1.25.

John Williams, a heroic successor of the Apostles, after serving the London Missionary Society twenty-two years, passed to glory through martyrdom, at Eromanga, fifty years ago. But there is nothing obsolete about this book. It is as fresh as if written yesterday, and the story of the *naïveté* of the Pacific Islanders, of their cruelty, of their transformation to "Sons of the Word" is as calculated to inspire Christian faith as when first written. This book concerns itself with that portion of Mr. Williams's labors which were in behalf of the Hervey and Navigators' Islands only. It is adapted to an adventure-loving boy, or to a sleepy Christian. The Board of Publication has done a service in bringing out this reprint, and it is to be hoped will find encouragement to warrant similar work in the future.

The Romance of Missions in the Land of Ararat. By MARIA A. WEST, with an introduction by Mrs. CHARLES. (J. J. Arakelyan, 150 Pearl St., Boston.) 700 pp., price $1.50, post free.

This is the seventh edition of Miss West's book, and embodies many of the observations and experiences of a long and successful missionary life in different parts of Turkey. It is graphic, hopeful and suggestive, and if not already in your missionary library is a book to add at once. It is furnished with a map.

The Great Value and Success of Foreign Missions Proved by Distinguished Witnesses. By Rev. JOHN LIGGINS, with Introduction by Rev. ARTHUR PIERSON, D.D. (Baker & Taylor Co., 740 Broadway.)

The testimony here gathered is, as stated on the title-page, that of "diplomatic ministers, consuls, naval officers and scientific and other travelers, English viceroys, governors, etc." Hundreds of names of great weight, largely from the non-missionary world, are cited in defense of foreign missions, and the book is altogether a timely answer to any number of flings, past or future, from antagonists of this cause.

Life of William Carey. By MARY E. FARWELL. (48 McCormick Block, Chicago.) Price, cloth, 30 cents; paper, 18 cents.

This seventh of the series of ANNALS which our Board of the Northwest issues, shows the same thorough carefulness and condensation and the same loving touch of its predecessors.

Bits About India. By Mrs. HELEN H. HOLCOMB, author of "Mabel's Summer in the Himalayas." (Presbyterian Board of Publication, 1334 Chestnut Street, Phila.) Price, $1.00

Mrs. Holcomb is one of our own missionaries at Jhansi, India, and qualified from her life in the country to speak on the subjects of which she writes in a chatty, agreeable way.

The Crisis of Missions. By Rev. ARTHUR T. PIERSON, D.D. (Robert Carter & Brothers, 530 Broadway.) A new edition; paper, 35 cents.

Woman's Foreign Missionary Society of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

President, Mrs. Wm. E. Schenck.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.

Concerning special objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young People's and Children's Bands, Miss F. U. Nelson.

Candidates will address Mrs. S. C. Perkins.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut Street, Phila.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Next Annual Assembly of this Society will be held in Philadelphia, April 24 and 25. This early notice is given that Presbyterian Societies, Auxiliaries and Young People's Bands, far and near, may plan to be represented at the great home gathering. Further information will be given next month.

The Report Blanks for this year have been sent to the Presbyterial secretaries. Let them be distributed promptly, and returned on or before the dates mentioned in each.

Our Treasurer's books close April 20. A familiar announcement, but often strangely disregarded. By taking heed thereto the great pressure and anxiety of those last few days might be avoided. *Will* you not try to be prompt this year in remitting to your presbyterial treasurer? In this connection many are asking, "How does our account stand thus far?"

Am't rec'd, May 1 to Dec. 31,	'87,	$33,986.56.
" " " " "	'88,	30,062.36.

Can you explain the difference? Is there anything to fear?

Mrs. Thomas Tracy, after a decade in India, most of which has been spent in Etawah, is in this country for health and the education of her two children. Mrs. Tracy is living at Wooster, O., where she has been "keeping house" since her arrival in June. May she gain much every way from the home-coming, and enjoy this well-earned season of rest from missionary labor!

Another of our tried and true missionaries, Mrs. J. H. Shedd, is at home at Marietta, O., with the hope of going back to Persia in due time, "if the Lord permit." She has had the rare happiness of returning to find her large family circle unbroken. "All have been spared to welcome us home," even those who count seventy, eighty, ninety years!

Rev. and Mrs. G. A. Landes, who have been working in Corytiba, Paraná, a province of Brazil, are at home on leave of absence. Their present address is Gettysburg, Pa. To these two, who have been occupying "waste places" the past eight years, coming home means not merely absence from toil and responsibility, but re-entrance into society and Christian fellowship, to which we welcome them cordially.

Miss Margaret L. Ewalt, of Hoguestown, Pa., sails, January 12, for Bombay, in company with Miss Giddings, of the Woman's Board, New York, to begin her missionary life in Kolhapur, India. This was no hastily formed plan on her part; but the summons to go came unexpectedly soon, leaving but a few days for preparation and farewells; yet she hastes to do her Lord's bidding with gladness.

Dr. Effie A. Light has become Mrs. R. S. Falls, and still resides in Tokyo, Japan; but is no longer connected with our Presbyterian Board. We wish her increasing happiness and honor in her new relation.

We are pained to learn of the return to this country of Mrs. J. P. Hearst, from Japan, "for a time, on account of failing health." May her stay in San José, Cal., be blessed to her speedy recovery!

Mrs. Butler, of Ningpo, writes of her overflowing school, her loneliness, without Miss Warner, the burden of work, the need of another helper, and pleads, "remember me as one who is needy. The work, looking on the human side, seems to me almost overwhelming,"

How fresh though oft repeated is this experience! A thank-offering meeting proposed; heartily approved; invitations sent to every church member; the young people called into service, and a delightful evening. "When the time came for gathering up the envelopes we felt like holding our breath, so anxious were we to know how much would be added to the Lord's treasury." Then the surprise, delight, the resounding doxology, and the resolve to "try again next Thanksgiving day."

A new Mite-box, in the attractive form of a little pink church with an open skylight, has been prepared for the use of those who find the old mite-box too frail and insecure. This one, though fastened tightly, may be used several times if carefully opened and resealed. Price, 5 cents apiece or 50 cents a dozen, including expressage. Those of the old pattern are still offered to Auxiliaries at 1 cent each, and to Bands, free, except postage (2 cents for 5 boxes).

New Auxiliaries.

Lehigh Presbytery, Second Church, Easton, Pa.

New Bands.

Ohio, Orange, Young Ladies' Circle.
" Youngstown, Young Ladies'.
Penna, Cross Roads.
" Franklin, Olive Branch.
" Milton, Emma R. Cable.
" Norristown, First Church, Young Ladies'.
" Philadelphia, Presbyterian Orphanage, Torch Bearers.
" Scottdale, Ezbon Mission Circle.
" South Easton, Young Ladies' Circle.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S.-E. CORNER RANDOLPH AND DEARBORN STREETS, CHICAGO, ILL.

President, Mrs. BENJ. DOUGLASS.

Correspondence with Missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT. Concerning missionary visits, Mrs. GEO. BANCROFT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

MRS. PAUL BERGEN was with us for our edification and enjoyment, Dec. 28. She is about returning with renewed health to Che-nan-foo.

TWO new missionaries have gone from our midst recently to Syria. Dr. Frank Wells and his wife, who is a cousin of our Miss Downs, of India.

AT two of our meetings we have had the pleasure of seeing and hearing Rev. and Mrs. Charles Fisher, of Osaka, Japan, who with their little daughter have visited us. Mr. Fisher gave a most interesting report of the growth of missions in Japan.

MRS. ANGELINA, whose husband is pastor of a church in Rome, presented the cause of the Free Church of Italy, to which they belong, giving us many facts which we were glad to learn.

A MISSIONARY to the Jews in our city, himself a Christianized Jew, Mr. Angell, told us of the encouragements as well as difficulties which they encounter.

LASTLY, we have been glad to meet and greet Rev. and Miss Gardner, *en route* for Korea. Mr. Gardner told us of meeting Dr. Allen and members of the Korean embassy at Washington and of many facts he had learned from them of the people and the country. His sister, Miss Gardner, gave us as a prayer for them as well as all others, "that the Lord may be glorified by us."

LIST of leaflets, for sale by the W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

	doz.	each.
A Brief Record, Life of Mary Campbell		.64
Addition of Fractions	.10	.01
A Mute Appeal (per hundred)		.30
A Partnership	.20	.02
As I Have Loved You	.10	.01
A Talk on Mite Boxes	.20	.02
Aunt Mehitable's Account of Annual Meeting		.10
Consecration and Culture	free.	
Constitution and Hints for Organization	free.	
Constitution for Mission Bands	free.	
Comparative Views of Home and Foreign Church Work (one hundred)		.30
Critical Hour of Missions	.20	.02
Decennial Report	free.	
Eleven Good Reasons for not Going to Missionary Meeting	.10	.01
Exercises for Foreign Missionary Meeting of Sunday-Schools	.20	.02
Exercise—Missionary Ships, per hundred, $1.00	.10	
Extracts from Journal, Mrs. Jones	free.	
Five Cents in a Teacup		.05
For His Sake	.10	.01
Foreign Missionary Catechism		.03
Forward	free.	
For Love's Sake	.10	.01
Go Tell	free.	
Help for Korea	free.	
Helping Together with Prayer	.10	.01
Historical Sketches of Missions, cloth		.75
" " " paper		.60
How Much do I Owe?	free.	
How is our Money Expended?	free.	
How shall we Interest the Children?	.10	.01
How to Manage a Missionary Meeting	.10	.01
How to Kill a Missionary Meeting	10	.01
How to Awaken a Deeper Interest, etc	.15	.02
Invitation to Missionary Meeting	.10	.01
Ide es Sulub—The Feast of the Cross	.10	.01
Lessons which the Heathen may Teach us	.30	.03
Life Membership—What does it Mean?	.10	.01
Lights and Shades of Missionary Life		.10
Missionary Annals, per vol, cloth, 30c. each; paper		.18
I. Robert Moffatt.		
II. Adoniram Judson.		
III. Woman and her Saviour in Persia.		
IV. Justin Perkins.		
V. David Livingstone.		
VI. Henry Martyn and Samuel J. Mills.		
VII. William Carey.		
VIII. Madagascar.		
Missionary Exercises, Nos. 1 and 2		.30
Mrs. Pickett s Missionary Box	.15	.02
Mrs. Purdy Parquisites	.20	.02
My Refuge (per hundred 50c.)		.01
Memorial Hymn	free.	
Mite Boxes free to N. W. Auxiliaries, except postage (5 boxes.)		.02
Origin Woman's Foreign Missionary Societies	free.	
Our Hour of Prayer	free.	
Our Mite Society	free.	
Pitchers and Lamps	.20	.02
Plan for Organizing Sunday-Schools into Foreign Missionary Societies	free.	
Presbyterial Organization	free.	
Prayer Pleading not Dictating	.15	.02
Responsibilities of Protestant Woman, etc	free.	
Rise and Progress of Women's Work in Heathen Lands		.05
Suggestions Concerning Young Ladies' Bands		.05
Sa Yan's Thankoffering	.30	.03
Thanksgiving Ann (*One copy.*)	free.	
The Bride's Outfit	.10	.01
The Fire	.20	.02
The Mother at Home	.30	.03
The Scriptural Significance of Thankofferings	.10	.01
Trifling with a great Trust. (per hundred, 30c.)		
The Boys' Side of the Question	.15	.02
That Missionary Baby	.15	.02
That Missionary Meeting	.20	.02
Under Orders	.20	.02
Whose Sheaves?	.10	.01
Why no more Time for the Master's Work?	.10	.01
Woman's Work in the Church: A Bible Reading	.15	.02
Ways of Working for Boys	.15	.02
Woman Commissioned	free.	
17th Annual Report, free. except postage		.04

Persons ordering those marked free will please send postage.

NEW AUXILIARIES.

Logansport Presbytery, Crown Point, King's Children.

Women's Board of For. Miss. of the Presbyterian Church.

No. 53 Fifth Avenue, New York City.

President, Mrs. Henry N. Beers.

The regular prayer-meeting is held the first Wednesday of every month, at 10.30 A.M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there is a half-hour meeting for prayer and reading missionary letters, commencing at the same hour.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Avenue, N. Y. City.

The annual meeting will be held, this year, on Wednesday and Thursday, April 10 and 11, in First Ch., Utica, N. Y. We anticipate with peculiar pleasure this visit to our loyal and zealous Utica Branch, and can assure all who attend the meetings a warm and enthusiastic welcome.

An excellent chance to recommend "Woman's Work for Woman," etc., and also our "leaflets," is afforded officers of our auxiliary societies through the papers published by so many of our churches and presbyteries. It would be admirable if all secretaries for missionary literature availed themselves of the opportunity, if such papers are published within their precincts. The "Presbyter," published by the Syracuse Presbytery, has an excellent article by the Secretary of the Presbyterial Society of that Presbytery.

All missionary meetings are more interesting if the map of the country which forms the special topic of the month is in sight. That this may be more frequently the case, we have provided at our rooms, 53 Fifth Avenue, a set of maps, giving accurately the locations of our mission stations in the different countries where our missions are established. These will be loaned to our auxiliaries without charge, save the cost of transmission from and to headquarters.

With deep gratitude we recognize the increased interest and attendance at the monthly prayer-meeting. If any of our friends in town, or within convenient distance out of town, will remember to arrange their engagements so as to spend the hour from 10.30 to 11.30 in Lenox Hall, 53 Fifth Avenue, the first Wednesday in every month, they will be more than repaid.

New Auxiliary.

North River Presbytery, Woman's Foreign Missionary Society, Cold Spring, N. Y.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

President, Mrs. H. B. Nason.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss Angie Wing, Glens Falls, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Miss M. C. Eddy, Glenwood, Troy, N. Y.

It will be well for us to remember that the time for redeeming our pledges is very short. There remain but two months more, before the books of the Treasurer will be closed for the year. It is important, then, that each of the officers of the Auxiliary Societies feels her personal responsibility for seeing, not only that the regular pledges are met, but that the society has its full share in the $1500 which we have pledged ourselves to raise, as our share for the Girls' Boarding and Day School in the City of Mexico. No Auxiliary can afford not to have a part in fulfilling this pledge. Do not think because yours is a small society, and you find it difficult to raise the regular amount you are accustomed to give, that you are excused from having a share in this special work. "Where there is a will there is a way," and if back of the will there is earnest prayer for guidance, you will be surprised to find how much easier the raising of a little more money will be than you thought for. At least, try it. You will not regret the time and work it may cost you; no work for the Master goes unrewarded! As the receipts of the Foreign Board were, up to December 1st, much behind those of last year, we should not only make every effort to see that as a society we do not fall behind, but we should constantly remember in prayer the need of our Board, that the work of our Master in the dark places of the earth may not be hindered by a depleted treasury.

Through the kindness of Miss Axtell, letters from our Nez Perce friends have been received. All the Auxiliaries which contribute to the support of our four licentiates, have reason to congratulate themselves on having such earnest, devoted representatives. Moses Minthorn, an elder in the church of which Rev. James Hayes is pastor, is desirous of studying for the ministry, and Miss McBeth is praying that God will open the heart of some one to provide the necessary means to aid him. Alluding to the death of his little son, he says: "You know when my boy was sick I did not do any work to earn some money for about two months and a half, and there is one special work we wanted to have it done is this, we going to send some money for the Ministerial Relief and as all of our people are not here yet so we appoint the day when we shall send it, 30th of October, 1888. We expect at that time all the members of the church will be here."

SINCE our page was prepared for the last issue of the magazine, our Society has met with an irreparable loss in the death of Mr. Archibald McClure, who died in Albany, December 4. From the very inception of the Society he took a deep and abiding interest in all that concerned it. In all the details of the work, however small, he was personally interested: he was ever ready to aid us when we needed help, and his excellent judgment and clear business insight were freely used for our benefit. No work was ever undertaken by the Society that he did not follow it with his prayers. No one more than he rejoiced when God crowned our work with success. What he was to his church, and to all the charitable organizations of Albany, which so deeply mourn his loss, he was to us; much of the work done to stimulate a missionary interest within our bounds could never have been undertaken, if he had not generously volunteered to defray the expense of it. Does not the removing from us by our Heavenly Father, of one who so constantly remembered, at the Throne of Grace, the work of our Society, and who labored so earnestly to promote the cause of Christ, deepen the responsibility of those of us who remain? Let us seek to emulate his example, and to labor more devotedly to hasten the coming of the kingdom of the Master, whom he loved and served so faithfully.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

SINCE October a weekly half-hour prayer-meeting has been held every Tuesday at the Rooms at two o'clock. Our President leads the first Tuesday of the month and appoints leaders for the Tuesdays following. These meetings have blessings for us all. Will you not meet us at the mercy-seat?

THE different committees are in working order for the annual meeting, which will be held at Carthage, Mo., in March. The Synodical meetings will be held on the afternoon of the 19th. The General Home Mission meeting will be held the evening of the 19th, and the opening meeting on the morning of the 20th. We are assured that those who may attend the annual meeting will receive a cordial welcome. The event is looked forward to with much interest, and many prayers that a deep, lasting fervor may abide.

MRS. FINDLEY writes from Nebraska that work among the Winnebagoes is in a crude state, as they (herself and husband) have a very imperfect knowledge of the language. There are no church buildings; the tribe numbers 1200. Mr. Findley holds services every Sabbath at the government school building.

WITHIN the past month the Board has assumed the support of Mrs. Wm. T. Findley, of Nebraska, and Miss Eva M. Woodin of the Omaha Indian Mission School, Nebraska,

A LETTER from Miss Griffin tells of her safe arrival in Bangkok.

FROM a recent report from the W. M. S. of Sedalia, Mo., we quote: "We have in our Sunday-School a missionary society consisting of fourteen classes. It is the aim of the Society to raise $500 for Foreign Missions this year."

AUXILIARIES will find helpful the report of the Centenary Conference held in London, June, 1888. See notice on the second page of the January W. W.

NEW Leaflets—"A Basket Secretary," price 3 cents. "That Missionary Baby," price 2 cents. Address, Woman's Board of Southwest, 1107 Olive Street, St. Louis, Mo.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from December 1, 1888.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Blairsville, 20.66; Derry, 25.08, Bessie Milliken Bd., 26.25; Johnstown, 51; Murrysville, Boys' & Girls' Bd., 20; New Alexandria, 16.25; Plum Creek, 20.25; Poke Run, 19.50, 198.99

KINGSTON.—Bethel, 20; Chattanooga, 52.60, Y. L. B., 30; Grandview, 11; Huntsville, 3, 116.60

LEHIGH.—Allentown, 12; Bethlehem, A. D. Moore Bd., 6.45; Catasauqua, 1st, 22.32; Catasauqua, Bridge St., 9.75; Easton, 1st, 35; Willing Workers, 5; Easton, Brainerd, 30 90; E. Stroudsburg, 7; Hazleton, 29; S. S., 65; Hokendauqua, 6.50, Cheerful Workers, 2.50; Lock Ridge, 12; Mauch Chunk, 27; Port Carbon, 13; Pottsville, 2d, 6.50; Reading, 1st, 10.94; South Easton, 5, Band, 4; Shawnee, 25, Sunrise Bd., 20; Summit Hill, 15, Jamestown Bd., 5, Rev. J. White Bd., 5; (379.86, less 5 prev. ack.) 374.86

MONMOUTH.—Beverly S. S., 25, Mrs. Conn, 10, Mrs. McConn, 10, 45.00

MORRIS AND ORANGE.—Orange, Central, 150 00

NEW BRUNSWICK.—Bound Brook, 15.00

NORTHUMBERLAND.—Williamsport, 2d, Loring Bd., 25.00

PHILADELPHIA.—Southwestern, Little Workers, 12.50; Walnut St., Geo. T. Taylor Bd., 55, Dr. Thompson Bd., 30, Mrs. C. E. Moorhead, 25; W. Spruce St., 434.75, A Lady, 30, Monday Evening Club, 2.50; Wharton St., Y. L. S., 5; Mrs. E. L. Linnard, 50, 644.75

PHILADELPHIA CENTRAL.—North Cb. S. S. No. 2. 35.00

PORTSMOUTH.—Portsmouth, 1st, 14.25, Y. L. B., 30, 44.25

SHENANGO.—Clarksville, 66.15; Enon Valley, 5; Hermon, 15.39; Hopewell, 14; Little Beaver, 16.50; Mt. Pleasant, 30; New Castle, 1st, Two Young Ladies, 10, Credo Workers, 30; New Castle, 2d, 13.75; Neshannock, 25; Rich Hill, 19 75, Circle, 30; West Middlesex, 15, 290.54

MISCELLANEOUS.—Newport, N. H., Mrs. M. M. McCann, 4; Poughkeepsie, N. Y, Golden Rule Bd., 15; Volant, Pa., Monthly Concert, result of a penny given by a child, 1.66; Gwenny, Andrew and Geo. Hepburn, Christmas Off., 1.26; Interest on deposits, 129.59, 151.51

Total for December, 1888, $2,091.50
Total from May 1, 1888, $30,062.36

Boxes have been sent from 2d Ch., Easton, Pa.. and from New Salem, Pa., to Rev. M. F. Trippe, Seneca Mission, N. Y.

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 1, 1889. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Dec. 20, 1888

BELLEFONTAINE.—Bellefontaine, 45; Kenton, 6; Marseilles, 15; Rushsylvania, 5; Urbana, 50, 121.00

BLOOMINGTON.—Bement, 10, Band, 27; Clinton, 25; El Paso, Band, 10, Heyworth, 13.75; Minonk, Mite Soc., 6.73; Philo, 30; Piper City, 16; Band, 36.23; Towanda, 15; Ridgeville, Mrs. A. E. Gould, 60, 249.71

CAIRO.—Centralia, Band, 9; Linn, Wabash Ch., 10, 19.00

CEDAR RAPIDS.—Cedar Rapids, 1st, 105.00

CENTRAL DAKOTA.—Brookings, 3.40; Band, 13.73; Hitchcock, Band, 1.25, Boys' Club, 1.25; Huron, 31.45; S. S., 25; St. Lawrence, 2.60, 78.68

CHICAGO.—Chicago, 1st, 41.65; 2d, 78.15; 3d, 110; 4th, 115.75; Y. L. S., 19.25; Christ's Chapel, 3; Mother's Mite Soc., 17.48; 5th, 44.60; 6th, 56.60; 8th, 23; Ch. of the Covenant, 16.14; Y. P. S., 30; Jefferson Park Ch., 20; Hyde Park, 80, Band, 25; Joliet, 1st, 34.84; Lake Forest, 6.67; Y. P. S., 22.68, Steady Streams, 2.23, 747.04

CRAWFORDSVILLE.—Beulah Ch., 20; Bethany Ch., 20, S. S., 30; Crawfordsville Centre Ch., 50: Delphi, 38.75; Elizaville, 4; Frankfort, 40; La Fayette, 1st, 30; Lexington, 5.50; Ladoga, 2.92; Newtown, 5; Thorntown, 13.80; Toronto, 10, 269.97

DETROIT.—Ann Arbor, 47; Detroit, Memorial Ch., 55; Mt. Clemens, Band, 3, 105.00

FT. DODGE.—Boone, 17.50; Cherokee, 30.90; Jefferson, 9.80; S. S., 3.40; Le Mars, 4.98; Paulina, 3; Spirit Lake, 4.35; (less Pres. Ex., 2.21) 71.72

FORT WAYNE.—Ft. Wayne, 1st, 76.75; Goshen, 25, 101.75

FREEPORT.—Argyle, 16.49; Galena, 1st, 10; Winnebago, 40, 66.49

GRAND RAPIDS.—Grand Rapids, 10; Westminster Ch., 19; Harbor Springs, 2.08; Montague, 11.39; Petoskey, 5, 47.47

HASTINGS.—Edgar, 4.30; Hastings, 8, Band, 3; Holdredge, 3.40; Minden, Cheerful Givers, 35, 53.70

KALAMAZOO.—Allegan, 13; Kalamazoo, 1st, 34.37, S. S., 50; Plainwell, 5; Richland, 43.55; Three Rivers, 5.88, 151.80

LANSING.—Jackson, S. S., 21.81

MAUMEE.—Defiance, 17.82; Kunkle, 6.93; Paulding, Band, 9.90; Toledo, 1st, 9.90, Band, 59.40; West Unity, 20, 123.95

MILWAUKEE.—Ottawa, 6.33; Stone Bank, 8, 14.33

MONTANA.—Deer Lodge, S. S., 22.40

MUNCIE.—Kokomo, 9.35; Lagro, 25 cts.; Marion, 11, Band, 4; Muncie, 8; New Hope, 5; Noblesville, 10; Peru, 9.14; Wabash, Cheerful Givers, 2, 58.74

OMAHA.—Omaha, 1st, 16.15, Band, 25, 41.15

OTTAWA.—Au Sable, 10.65; Paw Paw, 25; Sandwich, 20, 55.65

PEORIA.—Canton, Th. Off., 100, Band, 6, 106.00

PUEBLO.—Colorado Springs, Y. L. S., 18.25; S. Pueblo, Mrs. J. Cameron, 10, 28.25

ROCK RIVER.—Rock Island, Band, 21.46; Newton Ch., 15.64; Munson, 13, 50.10

SAGINAW.—Bay City, 21; Midland, 6; Marlette, 3.75; W. Bay City, 19.87; Mrs. B. F. Bancroft, 10, 60.62

ST. PAUL.—Duluth, Mr. A. L. McGregor, 15; Hastings, S. S., 5.40; Minneapolis, 1st, 67.19, Band, 50; Highland Park, 11.83; Westminster, 59.42; St. Paul, Central Ch., 25, 233.84

VINCENNES.—Evansville, Walnut St. Ch., 30; Vincennes, 9.05, 39.05

WHITEWATER.—College Corner, 6.50; Greensburg, 65.70; Harmony Ch., 5; Kingston, 16.70; Mt. Carmel, 9.06; Richmond, 51.72; Rushville, 12.35; Shelbyville, 8; S. S., 6.58, 181.61

WINONA.—Albert Lea, Y. P. S., 20; S. S., 91; Kasson, 1.65; Rochester, Y. P. S., 25; Washington, 5, 142.65

WINNEBAGO.—Ft. Howard, 5: Steven's Point, Band, 3.43, 8.43

MISCELLANEOUS.—Hinsdale, Mrs. Linsley, 1; Putnam, Mrs. Vail, 10; Logansport, Ind., Mrs. Crawford, 4.16; Chicago, Miss Bragg, 3; Ring sold, 2, 20,16

Total for month,	$3,397.07
Previously acknowledged,	$18,995.25
	$22,392.32
Less medical fund included in error,	239.25
Total from April 20 to Dec. 20,	$22,153.07

MRS. C. B. FARWELL, *Treas.*,

CHICAGO, Dec. 20, 1888. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for December, 1888.

BROOKLYN.—Classon Ave., 61.25; Duryea, 12.25; 1st, 12.48; Greene Ave., 7; Mt. Olivet, 10.85; Throop Ave., 9.14; Trinity, Y. L. Miss. Bd., 25; Westminster, 9.74; Stapleton, S. I., 1st, 17.50, 165.21

CAYUGA.—Auburn, 1st, Christ's Miss. Bd., 25; Westminster, 9.72; Aurora, Wells College, Miss. Soc., 50; Ithaca, a friend, 170, 254.72

EBENEZER, KY.—Ashland, 1st, Miss. Bd., 25.00

GENESEE.—Attica, 30; Castile, 10; Warsaw, 30, 70.00

GENEVA.—Clifton, a friend, 4; Geneva, 1st and North, 50; Seneca Castle, 25; Waterloo, 20, "Buds of Promise," 25, 124.00

HUDSON.—Chester, P. Off., 14.23; Monroe, 31.50, S. S., 15.65, 61.38

LONG ISLAND.—Bridgehampton, 27.50; Greenport, Y. L. S., 15; Middle Island, 13.38, Little Helpers, 2.31; Moriches, 20, Little Helpers, 2.29; West Hampton, 5.37, 85.85

LYONS.—East Palmyra, 5.56; Lyons, 41.95; Newark, 5, S. S., 12, 64.51

NASSAU.—Freeport, 4; Glen Cove, 15; Huntington, 1st, P. Off., 43, Y. L. S., 30, Willing Workers, 30; 2d, P. Off., 43; Jamaica, Cheerful Givers, 35; Newtown, 5, P. Off., 10; Oyster Bay, 5, 220.00

NEW YORK.—Fourteenth St., P. Off., 50; Fourth, Silver Link Soc., 35, Pansy Soc., 25; Hope Chapel, Miss. Bd., 20; Madison Sqr., 60; Mt. Washington Valley, 40; Park, P. Off., 13.15; Scotch, 10.50; University, Pl., P. Off., 379, Boys' Bd., 90; West, 150.00, Mrs. S. Derickson, 15; Westminster, P. Off., 13.25, 900.90

NORTH RIVER.—Highland Falls, 8 20; New Hamburgh, 19; Poughkeepsie, 137.25, S. S., 200; Rondout, 5, 369.45

ROCHESTER.—Groveland, Willing Workers, 56.42; Lima, 32; Rochester, Brick, 200; Central, Y. P. S. C. E., 80; St. Peter's, Y. L. S., 12, 380 42

WESTCHESTER.—Bridgeport, Ct., Hope Miss. Bd., 70; Peekskill, 1st, S. S. "Helping Hand," 4.83; Yonkers, 1st, 75; Westminster, 25, 174.83

MISCELLANEOUS.—Cambridge, Ill., two sisters, Th. Off., 2.40; East Bloomfield, N. Y., L. F. M. S. of the Pres. and Cong'l chs., 50; Leaflets, 24.30, 76.70

Total,	$2,972.97
Total receipts from April 1st, 1888,	18,179.20

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West 17th St., N. Y. City.

Receipts for Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, from November 20.

KANSAS CITY.—Kansas City, 1st ch., Olive Branch, 1.90; Independence, 1st ch., 50, 51.90

NORTH TEXAS.—Denison, 1st ch., 10.37; S. S., 10.00; lady's birthday offering, 2.28, 22.65

PALMYRA.—Kirksville, 7.00; Edna Cole Band, 10.00; 17.00

SOLOMON.—Abilene, 8.08; Concordia, 6.42; Salina, 8.07, 22.57

ST. LOUIS.—St. Louis Emmanuel Ch., 20.00; 2d Ch. S. S., 100.00, 120.00

TOPEKA.—Leavenworth, 1st Ch. For. Miss. Lights (Boys), 30.00; Kansas City 1st Ch., 12.31, 42.31

Total for month,	$276.43
Previously reported,	2,346.54
Total receipts for For. Fund since April 1st, 1888,	2,622.97

MRS. DANIEL KUHN, *Treasurer*,
Dec. 20, 1888. 1608 Chouteau Ave., St. Louis.

INFORMATION CONSERVATION, INC.